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THE NATAL STAR.

James Buckham.

Which of all the stars whose splendor
Gems the sky, this Christmas morn,
Shed its radiance soft and tender
O'er the spot where Christ was born ?

One there must have been whose beauty,
To some Godward lifted eye,
Made a path as straight as duty
From the manger to the sky.

Yea, perhaps, the Babe of glory,
Gazing from His mother's breast
Outward through the midnight hoary,
Spied one star above the rest.

Would I knew the holy planet
That first met the Christ-child's sight !
With what love and joy I'd scan it,
Throned amid its sisters bright !

Boston, Mass.

The Outlook.

John W. Massey, of whom nobody ever heard, died the other day on Long Island, leaving an estate estimated at \$10,000,000. He was the inventor of a mill for grinding paint. He was one who profited by his invention. For his second wife he married his servant girl, and willed his property to her and her children.

The cotton planter is in luck this year, even though he comes to it through misfortune. With a short crop — only 67 per cent. of that of last year — he has the advantage of an advanced price by reason of the shortage. The price goes up from 4.6 to 7.50 cents on a pound, making his little more than a half crop more valuable than the full one last year.

The Boston election on the 10th was a little counter-revolution. Mayor Curtis last year carried the election for clean city government, and secured legislation necessary to put the city on a right basis; but this year Mr. Quincy rolled up a majority against him. The election is notable for showing the largest total vote ever cast in the city. This was 64,000 out of a registration of 87,553. Of this total Mr. Curtis received 35,859, and Mr. Quincy 40,300, making his plurality in the city 4,441.

The Pilgrim, who landed at Plymouth two hundred and seventy-five years ago, has been a controlling force in American civilization. He made to the country some of the most substantial contributions — industry, enterprise, ideas, religion; and we do well to celebrate his coming. Seventy-five years ago Daniel Webster pronounced at the place of landing one of his greatest orations, and twenty-five years ago Robert C. Winthrop performed a similar service, giving one of his great speeches. The present year Senator George F. Hoar delivers the oration, and Richard Henry Stoddard recites a poem; the former represents an important era of statesmanship, and the latter is one of the last singers of our golden age of poetry.

Though thousands of ships cross the Atlantic every year, they seldom collide or touch the monsters of the deep. The "Amrum" is an exception. In passing from Mexico

to New York she ran into a school of whales off the coast of Florida. It was high noon when the lookout saw them asleep on the surface. As the ship drove into the mass, they began to move and spout after their manner. When the ship struck one of the monsters, everybody on board was startled at the crash; but both whale and ship survived.

The Sunday rest day is an ordinance of God which man violates only at his peril. Laboring men are coming more and more to understand that a rest day is indispensable to them. A large part of the 20,000 stores in Chicago are said to be open on Sunday; and in every city the barbers find Sunday one of the great working days. The barbers have nearly all combined in the demand for a rest day, and the clerks are disposed to join them in favor of Sunday closing. Some of them are determined to carry out their purpose even at the expense of a strike.

In the Turkish problem the Great Powers fail to agree, and meanwhile the horrible massacres continue. Jealousy of each other and indifference to the sufferings of the Armenians are the reasons why there is not concerted and effective action. The Manchester Guardian of England reports that the Duke of Westminster wrote a recent letter to Lord Salisbury urging that England take decisive action to put a stop to the atrocities in Armenia. In reply to this letter the Premier admitted that there was really no effective concert of the European Powers in regard to Turkey. He was convinced, he said, that although public opinion in England was deeply moved at the horrors in Armenia, there was not such deep-seated feeling existing in the countries of the Continent.

The imperial Federationists at a meeting in Ottawa last year devised a plan for binding the colonies of Great Britain together by means of a preferential tariff. The plan had to pass before the Marquis of Ripon, then secretary of the colonies, and his disapproval has just been published. The ground of objection was found in the treaties with foreign powers. To be sure, the Federationists urged the abrogation of those stipulations, but the Marquis could not be persuaded that such a course would be conducive to the interests of the kingdom. The Ripon dispatch, although clothed in the most graceful language, was a bit of dynamite, and explodes the only practical scheme that has been devised for the binding together of the colonial dependencies. Those who claim to know, assert that federation is dead.

The attempt of Mr. Ahlwardt, of Germany, to raise a crusade against the Jews in New York has brought out in the Sun facts which seem to be new to some people. The alarmist charged that "the Jews are exploiters, not producers;" they create nothing, but grow rich by speculation, trickery and fraud. The Sun shows that of the 250,000 Jews in New York city a very large part are wage-earners in the trades, in manufacturing enterprises, and in other lines of service promotive of the general welfare. A small number, compared with the whole, are traders, and a still smaller number are bankers and money-changers. We should give even the Jew the advantage of the truth.

The Peckhams of New York are a legal family. Rufus W. Peckham was a great lawyer and judge in the State, and his son, Wheeler H. and Rufus W., follow the father in tastes and ability. The former, one of the most eminent lawyers of New York city, was nominated last year to fill the vacancy occasioned by the death of Justice Blatchford, and the nomination was rejected by the Senate; and now the President names his brother, Rufus W. Peckham, to fill the vacancy caused by the decease of Justice

Jackson, and the nomination is unanimously confirmed by the Senate. He has been judge for nine years of the court of appeals at Albany, and is regarded by the people generally as an ideal judge. To an intimate and wide knowledge of law he adds a sound judgment and incorruptible integrity.

License in Cities.

Of the thirty-one cities of Massachusetts which voted last week on the license question, fifteen gave a "no" vote and sixteen a "yes" vote, making a nearly equal division. Of those who favored license last year, Lynn, Salem, Gloucester and Waltham have gone over to the no-license column; while Haverhill alone traveled in the opposite direction. The majorities in the no-license cities were larger than usual, while those of the license cities were generally diminished. Boston, the stronghold of the rum fiend, forms an exception; her majority for license last year of 11,892 rose to 15,486. Fall River, on the other hand, had a majority for license last year of 3,719, and fell this year to 940. On the whole, the returns this year furnish a strong element of hope for temperance workers.

"The Old Roman."

Hon. Allen G. Thurman, who has just died at his home in Columbus, Ohio, at the age of 82, was an able and incorruptible man, long known as "the old Roman." His mother was a sister of Governor Allen of Ohio, and his father was Rev. Pleasant Thurman, who belonged to the Virginia Conference. Young Thurman attended the academy at Chillicothe, O., and studied law with his uncle. He afterward became judge of the Supreme Court of the State and a member of the National House and Senate. He voted for the Wilmot Proviso, but came at length to favor the more conservative measures of his party. Though a strong Democrat, he had a great sense of justice, and was notable to act in accord with the methods of some of the leaders. Hence he was not named by his party for certain first places for which he possessed rare qualifications.

The Far East.

In the Far East the hand of Russia is evident. Port Arthur, the point captured and held by the Japanese as the basis of a new continental empire, has been, through Russian diplomacy, surrendered to China. This means really the surrender to Russia, for Port Arthur is one main objective of her trans-Siberian railway. It means that Russia has been able to accomplish by diplomacy what China was not able to do by arms. It opens Russia's path to the sea, and is another step toward the possession of Korea, which will afford her a comfortable winter post for her merchandise from the steppes. Meantime, Japan has had some hard fighting in Formosa. If she has gained any ground in the island against the Chinese uprising, it has been by the severest struggles. On the whole, the week past has a less favorable look for the island empire of the East.

The Yuruan River Incident.

Police Inspector Barnes, of the British Guiana Police, has become the hero of the Venezuelan struggle for the moment. A year ago last November he passed into the Venezuelan territory beyond the boundary claimed by the British, and was captured by Venezuelan soldiers. But the authorities disclaimed the act and returned the prisoner with apologies. Barnes claimed that property to the value of \$60 had been stolen from him, and the Venezuelan government at once paid the bill. But now Great Britain has put in a bill for \$60,000, and demands payment as her ultimatum. The officials at Washington have some doubt about the ultimatum part; but the sympathizers with Venezuela remind them that this same Eng-

land put in a bill against Nicaragua of \$75,000, and collected it. At any rate, the Barnes incident is the centre of the Venezuelan problem today.

Civil Service.

The National Civil Service Reform League met, Dec. 13, at Washington. The national capital, the centre of the spoils system, has not hitherto been very favorable to this reform movement; but a change has come over the scene, and the very able address of Carl Schurz, the president, was listened to by a large audience with profound interest. The orator recounted the progress of the work for the year; and notwithstanding all the drawbacks, he gave gratifying evidences of progress in the work. He thought the day not distant when the Post-Office department would be taken entirely out of politics. Mr. Bissell looked forward to such a consummation, and Postmaster General Wilson is of the same mind. A step in that direction was the order of the President to have the offices around large places consolidated and the service put under civil service regulations. A like demand comes for the consular and Indian departments; and when once these objects are attained, the League will be ready to move on to others. The most encouraging sign of the times is, however, the more favorable views of the President, heads of departments, and the members of Congress. It ought to be added, perhaps, that back of all these is the awakening of the people to the absolute necessity of the reform measure.

The Cultivation of the Civic Virtues.

The Christian owes a double allegiance. He is a citizen of the earthly as well as of the heavenly kingdom. To the lower as well as to the higher allegiance he owes a duty. So long as we are of the earth, earthly, attention must be given to our secular relations and obligations. Attention to the divine side will not discharge the duties on the human side. The true Christian must meet his obligations in the lower as well as the higher sphere. Politics and business may be corrupt; all the more they need the presence and influence of good men. The State is divinely ordained and stands next in obligation to the Church. They are both ordained by one Lord. It is a mistaken notion that the State and politics belong to the domain of evil. God should rule in the State as in the Church; but He will not, if good men play the coward and run from duty. The State not less than the Church was built by a Divine Hand. You were born in the State, and there are to receive an important part of your education and development. To vote, pay taxes, and aid in maintaining good order, is as much the duty of a Christian as to pray and read the Bible. It is a sad thing to hear a Christian say he has no interest in the contests of parties and the success of policies. He ought to be interested. Good men ought to be the salt of political society. When they become too good to act therein, they ought to be taken to heaven. They have not the stuff of which martyrs are made. "It is a great thing to be a citizen of this country, and the privilege has corresponding obligations," are the wise words of ex-President Harrison, to which good men of all parties will surely assent. To the obligation thus imposed no Christian man should prove recreant. He certainly has a duty here.

The neglect of political duties by young men, especially those of the better class, is a bad sign. They should learn to be true in the line of political duty no less than in that of religion. The forces of evil are abroad, and many of the battles of modern society are to be fought in the State; and we can hope for a favorable issue only as good men join hands and fight the enemy on his chosen field. Evil can never overcome so long as the friends of virtue are united and courageous.

Our Contributors.

WHY SHEPHERDS HEARD THE ANGELS SING.

Rev. Alfred J. Hough.

A river bed, dry, stony, bare,
Or grown with coarse weeds o'er,
Lies underneath our Green Hills, where
The river flowed of yore.

Age after age, by slow degrees,
Dead branches, leaves, and all
The dead things of the hills and trees,
Held the great tide in thrall.

But while a robin sang a song
One spring, upon a spray,
It left the course pursued so long,
And took a new, sweet way.

Thus long the heavenly Word flowed through
The souls of bards and seers
Until the course impeded grew
And cumbered with the years.

Then shepherd hearts, pure, deep and strong,
In that white night and still,
Were made a channel for the song
Whose tones the ages thrill.

For who but shepherds would repeat,
With naught to lose or win,
A message so divine and sweet
That took the whole world in!

The ear of priest so dull had grown,
His eye so dim a thing,
He could not hear an angel's tone
Or see an angel's wing.

So that is why the Word, so long
With prophets, changed its way,
And shepherds heard the splendid song
We hear on Christmas Day.

Brunswick, Vt.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

III.

Prof. W. T. Davison, D. D.

OF late years the minds of good people have been much exercised on

Questions Concerning the Future Life.

A prominent writer not long ago said that nothing was more wanted in Christianity than the ethicoizing of eschatology. A good book on the subject—thoughtful, scholarly, Scriptural, but at the same time quick with human sympathy and informed by intelligent acquaintance with human life—has long been a desideratum. The pulpit is too often silent upon the subject. Ministers sometimes appear not to know what they believe concerning it, or they forbear to speak their minds. Some make bold to say that evangelical churches are honeycombed with skepticism on this particular topic, and that orthodoxy has been obliged to shift its ground. Such a statement does not represent the facts. A change has come over the spirit in which reference is made to the final destiny of the wicked; and, if we may judge from some reported utterances of forty or fifty years ago, the change has come none too soon. In some churches the old groundwork of belief in future punishment may have been abandoned; but so far as the writer's knowledge goes, the position is not one in which orthodox doctrine is denied or silently given up, but one in which there is much suspense of judgment, questioning, and desire for adequate and satisfactory guidance.

A volume has just appeared which might be expected to meet such a desire. The latest volume of Cunningham Lectures, delivered under the auspices of the Free Church of Scotland, is entitled, "The Christian Doctrine of Immortality." Its author is Dr. S. D. Salmond, professor of Theology in the Free Church College, Aberdeen. Prof. Salmond is the editor of the *Critical Review*, a scholar and theologian of ability and mark. He may be held to represent not only his own church and the prevailing doctrinal belief of Scotland, but that of evangelical churches generally. Among High Anglicans there is more than a leaning towards some form of the doctrine of Purgatory; among Congregationalists and (in a small degree) Baptists there is a disposition on the part of some to hold the annihilation theory known as "Conditional Immortality"; while others follow the late Baldwin Brown in his Universal Restoration views, or rest in the modified doctrine of "Eternal Hope." The large majority, however, in all churches are not prepared to abandon what seems to them to be the Scripture teaching that the moral decision made in this life is final, eternal blessedness or eternal woe depending upon the choice made. Prof. Salmond holds steadfastly by this view, while admitting that it

needs to be carefully stated, and regretting the crude and extravagant representations of it which have brought discredit upon orthodox teaching. The Scriptural character of his exposition, its sobriety and gravity of tone, will commend it to all readers. At the same time, many will find it lacking in characteristics which should mark a book which is to answer their questions and satisfy—so far as they may be satisfied—their anxieties in relation to this momentous theme.

A large part of the book is taken up with an account of Hindu, Egyptian, Babylonian and Persian religious beliefs concerning a future state, while the author allows no place to what may be called the philosophy of his subject. He rightly says that for a Christian the teaching of Scripture, and pre-eminently the teaching of the Lord Jesus Christ, is all-important and decisive. But if room is to be found for the discussion of kindred topics, philosophy is at least as important as mythology. Poetry, too, has something to say, and many a man in these days finds his thought shaped by Tennyson's "In Memoriam" or "Browning's "La Saisiaz," all the more potently because such influence is often unconsciously received and assimilated. The bearing of current philosophy and science on the subject of immortality is much better worth examining than the elaborate ritual of the Egyptian Book of the Dead. But the latter finds place in Prof. Salmond's exposition, together with other beliefs of the ancient world, in the course of an inquiry into the "Ethical Preparation" for Christian doctrine, while he deliberately excludes from his survey all philosophical speculation and poetical imagining, seeking only to answer the question: What saith the Scripture?

Emphasis is rightly laid upon Christ's teaching. Much is being said in this country and in Germany, as doubtless also with you, concerning

The Importance of the "Teaching of Jesus."

Dr. R. F. Horton has just published a volume with this title, in which he arraigns without hesitation the whole church of Christ as being ignorant of the Master's own words. He proclaims a "revolution in theology," which he himself apparently is to inaugurate by the publication of an abridged and amended edition of Wendt's "Lehre Jesu" and Beyschlag's "New Testament Theology." He stigmatizes the church's theory of salvation founded upon St. Paul's as "practically independent of her Lord's teaching," of which he is convinced that "few, even among theologians and preachers, have made a study." All this is surely very wild. Dr. Horton is perfectly right in saying that the church needs continually to renew her strength and refresh her teaching by going back to the Fountain-head of truth and grace. The purity, sweetness and simplicity of the Master's teaching is always apt to be overlaid with accretions intended to explain it and honor Him, though really tending to hide or even to pervert the original, as much as rabbinical traditions made of none effect the Mosaic law. But there is no need to oppose Christ and Paul, or even Christ and theology. Our Lord did not Himself explain the whole of His work for man; indeed, in His life-time this was impossible; but that is surely no reason why the import of His death and resurrection is to be minimized in order to dwell upon the ethics of the Sermon on the Mount. It is through the power of the Atonement and the indwelling spirit of the risen and living Lord that strength is gained to follow the Saviour's lofty teaching and walk in "the blessed steps of His most holy life."

This is not, as it might seem, a meaningless digression. Teachers of men need to be very careful concerning the seed they sow. And, if the church is to return continually, as it needs to do, to Christ's teaching, that teaching must be taken as a whole. Criticism would rob us of some parts of it. But the critics are not agreed concerning the methods to be adopted in "sifting" the records, or in the results attained. Meanwhile it is a perilous thing for any man to presume to take away from the Master's words, or to dwell only upon such parts of them as commend themselves to his own mind. Dr. Horton says in one place: "If Jesus had taught the total depravity of human nature, we should have lost confidence in Him;" and in another place concerning the doctrine of a future life: "We have constantly to choose between Christ and theology. What has He to do with a grim, coarse dogma, that sweeps all mankind into one net, makes no distinctions between degrees of sin, but consigns multitudes, of every shade of moral turpitude, to the dead level of a fiery lake and the measureless

reaches of eternal torture?" This kind of writing is much to be deprecated as coming from a thoughtful and responsible Christian teacher. Our views of the evil of sin and its terrible consequences here and hereafter come chiefly from the teaching of Christ. No one spoke so sternly on this subject as the gentle Jesus, the gracious Saviour of men. There are few more cogent arguments to prove the universal taint which sin has brought upon the race than His incidental words to His disciples: "If ye, then, being evil, know how to give good gifts unto your children;" and the hopes to which men instinctively and longingly cling for some future restoration of the wicked would long ago have triumphed over their fears, were it not for the sound of the Master's words, tender as infinite love to sinners, but stern as eternal righteousness against sin.

Prof. Salmond's exposition of Christ's teaching is as much what it ought to be as some of Dr. Horton's is what it ought not to be. Dr. Salmond is calm, fair, judicial, comprehensive, not violent and one-sided. His learned investigation into the meaning of the word *Gehenna* as understood by the Jews makes it in his view "difficult to avoid the conclusion that it points to a future without hope for the sinner who passes in his sin into the other world." The whole of the recorded utterances of our Lord bearing upon the future are dispassionately examined by the best methods of exegesis, and every candid reader must gravely, but without hesitation, adopt Prof. Salmond's view that "Christ's own teaching gives the significance of finality to the moral decisions of the present life. . . . His recorded sayings nowhere suggest the provision of ministries of grace, whether new or continued, in the after-existence. They nowhere speak of a place of repentance unto life in the other world. They nowhere open the prospect of remedial discipline in the disembodied state, or of terminable award in the condition which follows the great day. They bring the two events, death and judgment, into relation, and give no disclosure of an intermediate state with untold potentialities of Divine love and human surrender. They never traverse the principle that this life is the scene of opportunity, and this world the theatre of human fates." It is open to men to say that the Evangelists have misunderstood and misrepresented Christ's words; it is open to others to say that men with the wisdom of eighteen centuries to guide them know more than He did; it is hardly open to any fair interpreter of the recorded sayings of Christ to understand them in any other sense than that just laid down.

A careful examination of apostolic teaching brings Prof. Salmond to a similar conclusion. He understands the obscure passage, 1 Pet. 3: 18, to refer to the history of the Deluge only. Here we cannot agree with him. It is surely inconceivable that St. Peter used the expression, "Christ in the Spirit went and preached unto the spirits in prison," of a warning given by Noah to antediluvian sinners. But some wise men have thought so, and every interpretation of this vexed passage is compassed with difficulties. Without following Prof. Salmond in detail, we note that he is particularly severe upon the advocates of "Conditional Immortality." He thinks the stern condemnation of this doctrine as the "most wretched and cowardly of all theories" to be justified, though he himself assails it with argument, not denunciation. Restorationism is more kindly but not more favorably handled, and the closing chapter describes

The Christian Doctrine of Immortality as it has been propounded by the main body of orthodox Christian teachers as one "of almost overwhelming grandeur. There is at least nothing small or fallacious in it. It is almost appalling in its magnitude. It answers best to the teaching of Scripture. With all its solemn import it is also truest to reason and to experience. To an extent which can be claimed for no other view of man's future, it grapples with the real problems of God's providence, the dark enigmas of life and the mysteries of man's moral nature." But Dr. Salmond does well to add that much depends upon the way in which it is stated. He adduces a number of considerations which, if they were adequately taken into account, would very greatly modify the doctrine as it has often been presented to the world. The paragraphs given to this portion of the subject are sober, well-weighed, and of great importance.

Nevertheless, it is at this point that we could most wish Dr. Salmond had enlarged his scope. St. Paul says that he preached to the Corinthians "by manifestation of

the truth commanding ourselves to every man's conscience in the sight of God." Perhaps this is the work which most needs doing in connection with the Christian doctrine of immortality, particularly in relation to the destiny of the finally impenitent. No religious truth will hold the intellect which does not also hold the conscience; and perhaps there is a danger lest this particular doctrine should fail to keep its hold upon the modern conscience. At two points, moreover, Prof. Salmond's exposition of Scripture doctrine might be supplemented. One has relation to the passages of Scripture which describe the accomplishment of God's purposes in the ultimate "reconciliation" or "summing-up-in-Christ-as-Head" of all men and all things, and the other is the truth that whatever be the final issues concerning the human race with its sins and sorrows, nothing will be done, nothing can be done, which is in any wise inconsistent with the eternal and perfectly blended righteousness and love of the God and Father of our Lord Jesus Christ. To slight the element of righteousness while exalting that of love is as fatal to truth as the subordination of love to righteousness. But the ultimate faith of every Christian rests in the character of God as revealed by Christ. His ultimate hope must rest there also. And the best way to "ethicize eschatology"—the phrase is not mine and I am not hereby adopting it—is to bring our beliefs on this unspeakably solemn subject, as well as on every other, into the full blaze of "the light of the knowledge of the glory of God in the face of Jesus Christ."

Handsworth College, Birmingham, Eng.

THE REAL CHRISTMAS.

Olive E. Dana.

THERE is one day in the year when the Christian's daily orison, "Blessed is he that cometh in the name of the Lord!" is changed into a more assured and joyful declaration. His heart keeps repeating to itself that ancient name of the Christ—"Immanuel, God with us"—and rejoices in its verity.

For the gladness of the real Christmas is a joy to be perceived and cherished and fulfilled, rather than what we too often seem to regard it—a happiness to be "made" or sought. We do not let our Christmas mean what it ought, nor realize, even yet, a tithe of its significance. It means so much more than the noblest art has shown or hinted, than the sweetest songs have chanted, more than even saintly souls have discerned, or the rarest and freest beneficence, interpreting its message, has made us see.

It means the open heart as well as the open hand. It must be that when God came into this life of ours, He came to stay, and to give Himself in ever fuller measure to the world and to the souls in it. It is good to believe that that not too common phrase, the Advent, is to be taken literally. And so, standing in our thought for the fulfillment of all dear and familiar prophecies, for the gracious names of our Lord, every one of them a promise and assurance, and for the fact of Christmas itself, it means all that it can mean to have God in the world and with men, to have Him come to us and abide with us.

It means the clearer thought of God, and the truer, however won. It means the larger and more confident vision of His providence and kingdom. And it means the deeper and gladder sense of His presence. It means the freer entrance and more regnant sway of the Christ-spirit in our lives, and the actual, single-eyed apprehension of all that is meant by that opulent and not uncertain phrase, "the mind of Christ."

It means the juster, purer, tenderer, braver, as well as the holier and serener life. It means the continence of spirit, the mastery of circumstance, the devoutness of cheerful acquiescence in God's obvious dealings, the loyal obedience, the gracious temper, the love that is life. And it means the lightened burden of care or anxiety or disappointment; the solace of griefs that have come or are to be; the disarmed temptation; the recognition of the commonplace or irksome or trivial task as a real, if infinitesimal, part of God's work in His world.

This is the real Christ-gift and the meaning of it—to let Him in, and to have Him indeed in our hearts and in our lives; to know that He is near, and to keep our hearts close to His; to know that He is in His world, and to find Him there; and to realize [that He comes to us in every

prompting of His spirit, every stirring of His love and ours, in the inspiration of His truth, and in whatever reveals His footstep down the ages or in the life about us, and also in all the circumstances, events, duties, the achievement and surrender and tuition of our own lives.

It means the holier and more helpful church, and the nobler and freer state; the purer and more gracious home, and the loftier civic. It means — this Christmas of ours — all that Christianity has brought, is bringing, or will yet bring, into the world.

The Christmas truth is large and all-inclusive. In its import are all the charity and tenderness and lofty justice which any most zealous lover of his kind has read from it or achieved without it. In it are all the beauty that artists have painted, and the hope that poets have sung, and more than that.

But the message at the heart of it is a spiritual and a personal one. What God is to the church or to the world of Christ's redemption He is to the souls within it. And more, He is in the world chiefly and most truly because He is in the hearts of men in the world. We miss the very essence of the Christmas message if we do not take it home to ourselves, in its closeness, its significance, its dearness. The heart must have its own Immanuel before it can tell aright the Christ-story or bear the real Christ-gifts.

"No fable old, nor mythic lore,
No dream of bard or seers,
No dead fact stranded on the shore
Of the oblivious years, —

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

The real Christmas joy is as large and satisfying and constant as it is close and sacred. It includes all homely and comfortable gladness and all the manifold sweetness of love. Every home joy is confirmed and hallowed by the Birthday of Him who came into that home at Bethlehem. All the comfort of household affection, and common gladness, and grace of love — the clinging arms and the merry voices of little children, the privilege of service or dependence — are ratified and made inalienable.

Christmas gives us right to our delight in nature, to our heritage of truth, and thought, and beauty. When He came, though "His own received Him not," "He came unto His own." And "without Him was not anything made that was made." It is the very heart of the Advent joy that He is still coming, more and more plainly, more and more truly, into His world.

It may be that the very superfluity of gift and glee which are abroad at Christmas time are as inevitable and as good in their way as the free, sweet, futile blossoms of the spring. So many of them give us little beside pure delight and the sense of spring-time. Is it not worth while, just as much, and may it not be as inevitable, that some useless flowers of gladness should make the world conscious of Christmas?

So the Christian believes, albeit his own joy of Christmas is of quite another sort. It does not come "with observation," nor by words, nor out of gift or pleasure, or even poet's song, or lovely Madonna-face. Yet it has its own helpers, notwithstanding, which he may not slight. For whatever may interpret for him the Incarnation, the love behind it, and the hope before, he will welcome and will seek, whether it be the still or the studious hour, meditation or service, or the clearer knowledge and perception of God's ways in the world and the manifold advances of His kingdom; whether art, or history, or gracious human fellowship, or the inspiration of noble and generous deeds; prayer, or duty, or the hidden sacrifice. For, "Lo! These are parts of His ways;" and whoso seeks Him with the outreached hand, and the seeing eye, and the attentive ear, and the willing trust, and with that simple love which is more than all, shall not wait for Him in vain, nor vainly keep

"This holy day, when Christ, our Lord,
Took on Him our humanity."

Augusta, Maine.

The first simple, broad, pervading sentiment of Christmas Day ought to be of how sacred and high this human life is into which the Lord was born. Not merely the body and the life of the virgin — she was like all her brethren and sisters. All attempts to separate her from them is a wrong to their common humanity. But the body and the life of man are able to take in and to utter God. Christ could be born into such flesh and such relationships, into such duties and such delights, as ours. At once a radiance

streams in upon them, and they are no longer dull. Their lustre shines out splendidly. — Phillips Brooks.

THE WISE MEN'S JOURNEY.

Mrs. Ida Ahlborn Weeks.

I.

Whither do the wise men journey all the ages through
In procession scant and solemn, with a star in view ?
Lo! they enter Herod's city; pomp and power of man,
Royal, priestly, shall these not detain a caravan ?

But a single question ask they of Jerusalem;
Answered, on they hasten to the town of Bethlehem.
O Thou infant Christ! the desert which they crossed for Thee,
Sweet becomes with roses and with fountain melody.

II.

Whither do the wise men journey all the ages through
In procession scant and solemn, with a star in view ?
Ah! they seek not thrones and altars; but they seek the Child,
And like it becoming, unto God are reconciled.
Chicago, Ill.

QUEEN CITY LETTER.

"Cincinnatus."

CINCINNATI Methodists have finished the prologue and are fairly launched into the poetry of a new Conference year. Minor notes of complaint are still heard of misfits in appointments made at the late Conference that a Bishop with a smaller diocese might perhaps have avoided. It is a query, for instance, whether a Bishop settled over the Buckeye State, with his episcopal residence in the Queen City, would have placed Pearl Street, a neighbor of Wesley Chapel, in reviving the saddlebag idea, on a circuit with Riverside, six miles away. It is a question whether he would have left Mt. Auburn to recover from the removal of the third pastor in the last three years, unanimously invited to return. Under the present economy, with his Conferences in different corners of the globe, any Bishop would have to be Argued to preside without prejudice. But it happens too often that the loyalty of the little church around the corner goes unrewarded, while the church that sends the biggest delegation up to Conference puts in its thumbs and pulls out the plum.

ZION'S HERALD has a constant reader on the editorial staff of the *Times-Star*, one of our afternoon dailies, who gets his cue from the HERALD and comes out in a column leader. His favorite theme is ecclesiastical politics. Before the Annual Conference met he wrote of Methodists who were "tramping grass" to go to General Conference. He has recently printed an editorial that begins with a rather ingenious bit of fiction. It states that a paragraph has been going the rounds of certain Methodist publications to the effect that in the General Conference of 1706 a Missionary Bishop was elected for Patagonia, who, after looking over his new field of work, concluded he would return to his own country and raise money for the special needs of his diocese. This he did with great success, and as the needs seemed to multiply, the Bishop was in his own country most of the time and the Patagonians were deprived of the help and inspiration of his presence. For the benefit of those outside of the Methodist Church, the *Times-Star* sees fit to explain that there was no General Conference in 1706, and no Methodists, and that Patagonia never has been and never will be a diocese. It interprets the paragraph as a polite way of notifying the Missionary Bishops that they are spending a great deal more time in civilized America than they were expected to spend when they were elected to their high offices for uncivilized Asia and Africa. When they show such seeming indifference to the weal of the inhabitants along the Ganges and the Congo, it asks how the rest of the world can be expected to whoop up their interest. While on the subject of Bishops it quotes ZION'S HERALD as authority for the fact that there is no possible excuse for the election of any more Bishops at the next General Conference. Despite this fact, it says that several of the candidates for office who have been working up a boom for themselves the last four years now have a positive cinch in the matter of an election and that one of these lucky gentlemen lives in Cincinnati. It adds, however, the saving clause that there are prominent Methodist laymen in Cincinnati

who are engaged in fighting the tendency of Methodism to drift into an oligarchy.

The revival season has opened out early this winter, the majority of the churches not waiting for the inauguration of the union revival movement that the Evangelical Alliance proposes.

Rev. D. J. Starr, D. D., who succeeds Rev. Gervaise Roughton at Finley Chapel, found the fires kindled for him on his church hearth and has used a prayer league for his bellows during his revival services similar to the one used by Rev. Alfred Cookman. His members covenant to pray three times a day for a revival, to pray especially for some particular individual, and to believe that God for Christ's sake will give them spiritual prosperity.

At Walnut Hills Thomas Harrison led a revival that created more than a local religious interest. The services, however, could hardly be compared with the memorable Harrison meetings at St. Paul a dozen years ago, and it was probably in a reminiscent mood that Mr. Harrison confessed the hill-top field difficult.

Rev. C. F. Gosse, of the Avondale Presbyterian Church, read a carefully-written paper a few weeks ago before the Evangelical Alliance on the timely subject, "May Pastors Expect Substantial Aid from Evangelists?" answering his question in the negative. Mr. Gosse characterizes the evangelist with whom we have been familiar for the last twenty-five years as a copy-book pattern of Moody, reiterating his message till it has become an old sentiment. We call one of these evangelists who repeats and re-repeats his spiritual conceptions of the last century, and then try a song service or a stereopticon, preach a series of sermons on socialism, start a civic league or organize a reform crusade, but the dry bones fail to rise. Mr. Gosse finds the reason in the fact that this is an age when heart religion has lost its grip on us, and confesses that his own faith has suffered eclipse. He foresees the remedy in spiritually-minded men in the pulpits who will stand as exponents not of a mediaeval or antiquated evangelism, but of the twentieth-century conception of Christianity. Mr. Gosse implies that the song services and reform crusades are only makeshifts to hide a lack of spirituality; but may not the pastor-evangelist of the new era let his Christianity, like Hugh Price Hughes, find a manifold practical expression? Mr. Gosse's critics do not see even half-truths in his address, and conclude that all the difficulty must lie in his not having the pentecostal blessing.

The city probably never entered on a winter with better equipment in the line of applied Christianity. A large bulk of effort will be put forth outside of the churches,

with a new secretary at the Young Men's Christian Association, a new superintendent in the office of the Associated Charities, a new Rescue Mission in operation at the Bethel to reach the men along the river front, and a successful year-old college settlement on Third Street. Rev. G. W. Gray, D. D., editor of *The Forward Movement Magazine*, had an enthusiastic hearing at a recent Preachers' Meeting when he outlined the work of Epworth House, Chicago. While there is no plan under way to follow the lead of Boston or Chicago in this line, the spirit of the forward movement is animating much of the work in the city. Rev. M. Swadener, superintendent of the Cincinnati Church Extension Society, in his annual report sketched the institutional methods employed successfully at the different missions. The Elizabeth Gamble Deaconess Home is working with growing effectiveness in the Italian colony on Sixth St., while Glenn Home proposes to increase its force of workers by asking for volunteer home missionaries from the different auxiliaries of the churches to work one day in the week in the slums. Wesley Chapel still leads the churches in success in the employment of institutional methods, its pastor, Rev. J. W. Magruder, claiming that every church ought to be a modified social settlement. But with all the fertility Mr. Magruder has shown in his methods of working, he reiterates his creed — that institutional methods are only temporary expedients, and that the final mission of the church is inspirational. He does not grow weary in his efforts at supplying any needed inspiration. The public drinking-fountains he has agitated have been ordered, and are only waiting for a larger contingent fund in the city treasury to be put up in place. A course of free educational addresses, under the auspices of the Literary department of his Epworth League, in which prominent local educators appear, is another benefaction of which the public shows its appreciation by a large attendance. A Sunday night sermon by Rev. J. W. Bashford, D. D., on "Christian Education," will conclude the course.

The Municipal Reform League, of which "Cincinnatus" has written often and fully in the past, is taking a respite from its labors. The show-houses over the Rhine have not been molested of late, and the People's Theatre advertises a Sunday matinee that promises an act new to its patrons, in which two of the stars of the Big Specialty Company impersonate the New York reformers, Dr. Parkhurst and Mr. Roosevelt, and tell "how they overthrew the great city." Dr. Parkhurst and Mr. Roosevelt cut striking if incongruous figures as they stand shoulder to shoulder this week looking out from the mass of gay pictorial posters that deck the windows of saloons and concert halls all up and down Vine Street.



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THE LADIES' HOME JOURNAL

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CIRCULATE THE CHURCH PAPER.

[The editor of the *Christian Advocate* of Nashville makes so reasonable, and we trust effective, plea for more earnest personal effort to increase the circulation of that journal, that we transfer the same to our columns. What is said for the *Advocate* is equally true of ZION'S HERALD and the other Methodist papers. — Editor ZION'S HERALD.]

In appealing to all our pastors to use their influence in enlarging our subscription list, we shall not be guilty of the folly of intimating that they have a great abundance of leisure time on their hands. On the contrary, we very well know that those of them who are likely to be of service to us are busy men with more work already mapped out than they can well do. But we wish to call their attention to the fact that by pushing the *Advocate* they may ease themselves of a good many other burdens. It would, in fact, be a wise economy of labor if they would make a systematic house-to-house canvass. If they are not ready for that, there is at least one thing they can do — namely, take a copy of the *Advocate* to the pulpit with them on some Sunday, call attention to its merits, and urge the people to give it a fair trial in their homes. In addition to this they can bring up the subject in the official meetings, and thus arouse the interest of the leaders of opinion in the congregations. There are some pastors who are so full of conceit as to their own powers that they imagine themselves competent to sustain the spiritual life of their flocks without any outside assistance. We have heard of such men sneering at the idea of turning themselves into newspaper solicitors. But the really great pastors cherish no foolish notions of this kind. They are well aware that they need whatever reinforcements they can command from any source, and they do not regard it as beneath their dignity to assume any duty which both the dictates of common sense and the law of the church put in their way.

In a previous article we called attention to the policy of one of our wisest and most enterprising circuit-riders. Being sent to a new charge, and finding that even his stewards were largely ignorant of church affairs, he laid himself out to get them to take the *Advocate*, but with only partial success. The inertia of an evil habit is hard to overcome. After thinking the whole matter over, he concluded to subscribe on his own account for every member of his official board. The experiment cost him in the outset a good deal of money; but he assured us a year later that it had paid back more than 300 per cent. on the investment, besides producing the most agreeable results in many other directions.

May we not ask every pastor in the church to give this subject some consideration? We address ourselves to all our brethren in the itinerant army, from the "giraffes" that feed in the stalls of "high steeple" to the humblest young probationers that are riding missions in the Tennessee mountains or the Louisiana cane-brakes, and beg their aid. We are utterly dependent on their co-operation. No matter what sort of paper we may make, its circulation will largely depend on the sympathetic assistance of those who are and ought to be its best friends, as they are also its chief beneficiaries. There is not a pastor in the connection that could not send us next week at least one new name. If all were to do that, it would push our list beyond the 30,000 line.

But we appeal not only to the pastors. Among our readers there are many thousand noble laymen and elect women who could, if they would, help us amazingly. It is not an impertinence on our part to ask their aid. If they love the *Advocate*, and are benefited by its weekly visits, will they not speak of it to their neighbors and acquaintances? A chance word may prove very effective. One good woman in Baltimore interested herself very greatly in this matter a year or so ago, and with large results. — *Christian Advocate* (Nashville).

Urgent requests came by mail and personal application into the office of the Chicago Training School for seven trained women to enter deaconess work, in a single day. Not one of these could be granted at present, though from this year's class a large number will be ready by another spring. It is believed by many that there is no field of Christian effort offering greater opportunities for usefulness than the deaconess work.

Catarrh

Affects your head, but it is not therefore a local disease. If it did not exist in your blood, it could not manifest itself in your nose. Whatever impurities the blood does not carry away, cause what we call disease. Therefore, for

Catarrh

Inhalants, snuffs and other local applications can give only temporary relief. The true way to cure is to purify your blood by taking a constitutional remedy like Hood's Sarsaparilla, which eliminates all impurities and thus permanently cures catarrh. Remember

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The Conferences.

N. E. Southern Conference.

New Bedford District.

New Bedford, Pleasant St. — During the fall the trustees renovated and decorated the vestries at an expense of several hundred dollars. The improvements include painting the walls and ceilings and graining the woodwork of the vestries, renewing the heating apparatus, introducing Welsh gas-burners in place of the electric service heretofore in use, substituting shades for the inside shutters, and making various other minor changes in the interest of utility and attractiveness. The vestries thus transformed are light, cheerful, and well adapted for their various uses. The first Sunday evening service held in the main vestry after its renovation was attended by a large audience, and was inspiring and encouraging. A half-hour enthusiastic song service, in which the "League orchestra" assisted, preceded an earnest exhortation and invitation to sinners by the pastor. Four young men went forward and consecrated themselves to Christ. The presence and power of the Spirit were evident in large measure, and all the people felt the Lord had given a token for good in this reopening service. The pastor, Rev. C. E. Harris, D. D., has recently delivered a series of six sermons on "The End of the World and the Future Life" to large and deeply interested audiences.

West Dennis. — Three weeks of protracted meetings in October resulted in eight clear conversions. The Christian Crusaders did excellent work. Rev. J. G. Gammons, the pastor, has received 800 probation and 1 by letter into full membership. Forty dollars' worth of books have recently been added to the library. The class and prayer-meetings are well attended.

Myricks. — The new parsonage is completed and occupied by Rev. H. H. Critchlow and wife. The Ladies' Society took great interest in making the furnishings comfortable and attractive.

Taunton. — Secretary Andrew, of the Y. M. C. A., is making this city feel the influence of his organization in all phases of activity and life. During the recent no-license agitation his organization held a rally for men in Odd Fellows Hall, which was addressed by Dean Wright, of Auburndale. Great good is being done, also, in spiritual as well as educational work among young men.

Taunton, Central Church. — L. B. West & Co. have allowed Mr. West, the senior member, to retire in order to attend to other important interests which he controls. Mr. Ezra Hammon and his son with a third gentleman have reorganized the business under the title of the Home Furnishing Company. The Central Class Circle of King's Daughters recently gave a fine entertainment and held a successful sale of fancy articles, home-made confectionery, etc. The proceeds were devoted to the poor, the W. F. M. S., and the church. Mrs. A. A. Smithwick is the president, and Mrs. F. M. Souder, treasurer.

Fall River, St. Paul's. — The Fall River News which has come to hand contains a two-column account of the union Thanksgiving exercises held in this church. It was an observance far in advance of previous years. One item of the program is worthy of wide publicity. A collection of \$451.25 was taken up for the Armenian sufferers. Rev. A. J. Coulton, the pastor, made the collection address. Fifteen of the cityology were present.

Catamount. — Rev. E. B. Gurney, the pastor, is pushing the work here, and just now is trying to secure \$1,000 to pay off the church debt. In August a fair netted \$175. A circular has been sent out appealing for one-dollar subscriptions; it is hoped there may be a large response. The summer congregations here are very much increased by visitors, and it is important that the property be kept in its present fine condition. The pastor published, mainly at his own expense, a tasteful church calendar in the summer, which proved an attraction. Mrs. Gurney's woolen gifts were also appreciated. In November came the pastor's birthday, and the people gave him a great surprise on the evening of the 26th. On his return from the prayer-meeting at Pocasset he was invited to the vestry, where the people had assembled. Many gifts were presented. A handsome hand-engraved souvenir spoon of Catamount was specially noticed. Refreshments were served, and the evening passed very pleasantly. Mr. Gurney is now preaching a series of sermons on popular and practical topics: "Why People Do Not Go to Church," "Dangers in Country Life," "Round People in Square Places," etc.

Taunton, First Church. — The Industrial Circle of King's Daughters gave a Japanese supper and entertainment recently, which was enjoyed by a large company. Each guest received a souvenir cup and saucer. Singing, violin solos, readings, a Japanese wedding ceremony, and as a climax a good-night drill by a dozen little misses, made a pleasing entertainment. The proceeds were very satisfactory.

Middleboro. — A very large audience assembled at this church, Sunday evening, Dec. 1, when the pastor, Rev. W. F. Davis, delivered a very interesting illustrated lecture entitled, "Trouble in Eden." Special music was rendered by the choir.

Plymouth. — The Epworth League course netted \$125. The League News appeared in full size in the *Epworth Herald* of Dec. 7. It is a very small newspaper, filling only a space 2½ by 5½ inches. It is printed once a month on postal cards, and contains a surprising amount of news. Mr. H. L. Johnson is editor. The Young Men's Culture Club has organized with twenty members, Mr. George F. Wood, leader.

Provincetown, Centenary Church. — In place of the usual prayer-meeting a meeting of the W. F. M. S. was held, Tuesday evening, Nov. 26. After a praise and prayer service, readings were given by several of the ladies. Rev. G. A. Grant, the pastor, delivered an address on "Our Mission Work in Italy and Mexico." The exercises were of great interest throughout.

South Yarmouth. — With great acceptance Rev. E. W. Eldridge, the pastor, delivered an address before a large representation of Howard Lodge in this church, Nov. 24. Mrs. Wm. N. Stetson rendered a solo.

Provincetown, Centre Church. — The King's Daughters gave an entertainment in the vestry recently. Miss Abby Cook Putnam, of the School of Expression, Boston, gave dramatic and humorous readings, the Amphion Orchestra furnished several excellent numbers of the program, and Mr. Obadiah Snow led a male quartet effectively. A tempting supper was served, and many useful and ornamental articles were sold.

Rev. W. P. Buck, the pastor, has been away visiting friends.

Orleans. — The Methodists united with the Congregationalists at the Thanksgiving services, and Rev. E. L. Rackett (Congregational) preached the sermon.

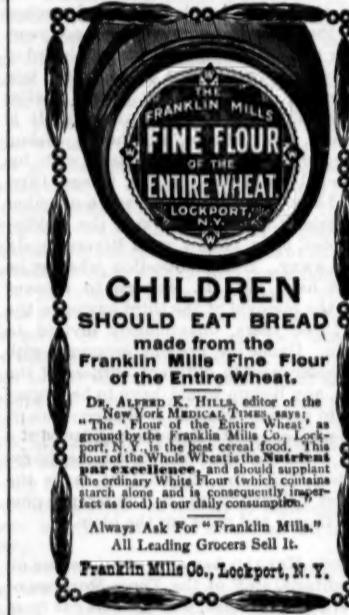
Sandwich. — A debate took place in the town hall between representatives of the Bourne and Sandwich High Schools. The subject was, "Shall Women Have Equal Rights with Men?" The Bourne High School took the affirmative, and the debate was decided in their favor. Rev. E. E. Phillips, of Sagamore, Rev. C. N. Hinckley and Mr. H. M. Hutchings, of Sandwich, were the judges. Rev. O. A. Farley, of Acushnet, gave his popular lecture here, Nov. 21; subject, "Weavers and Weaving; or, The Cobweb of Life."

KARL.

Norwich District.

The new church enterprise in Putnam has advanced as far as the purchasing a lot and laying foundation. This work used about all available resources. The financial pressure caused a cessation of labor, and the work done is being protected. The society is in good condition under the faithful and efficient leadership of Rev. W. L. Hood, who is concluding his second year with the charge. During this time the present church property has been much improved and many new forms of service introduced. The church was honored by the pastor being invited to give the graduating address before the high school, the same being published in full by the city press. Every department of the church work is in good spiritual condition.

Special services were begun Oct. 26 at Attawaugon, and continued three weeks. The pastor, Rev. Henry Spear, was assisted by Dr. and Mrs. Hamner, who by sound theology, spiritual exposition, and warm, cordial manners, won the hearts of the people. About forty-five seekers asked for prayers, and most of them gave evidence of being soundly converted. With few exceptions the converts were adults; three were



DR. ALFRED K. HILLS, editor of the New York MEDICAL TIMES, says, "The 'Flour of the Entire Wheat,' as ground by the Franklin Mill Co., Lockport, N.Y., is the best cereal food. This flour is the White Wheat, which is par-excellence, and should supplant the ordinary White Flour (which contains starch alone and is consequently imperfected in food) in our daily consumption."

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THE Atlantic Monthly

FOR JANUARY, 1896.

WILL CONTAIN

An Unpublished Note-book of Hawthorne. Written in 1839, while Hawthorne was, for a short time, Weigher and Gauger at the port of Boston.

The Country of the Pointed Firs. A Story of Maine. By SARAH ORNE JEWETT, the author of "Deephaven," and the best known of New England's story-tellers.

The Emancipation of the Post-office. By JOHN H. PROCTOR, Chairman U.S. Civil Service Commission. A forcible statement of the revolution to be brought about in our postal service by the recent consolidation of officers over large areas.

Congress Out-of-Date. A presentation of the abuses due to the present method of convening Congress a year after its election, with some suggested remedies.

Pirate Gold. Part I. The first instalment of a three-part story of romantic Boston life in the fifties by F. J. STIMSON (J. S. OF DALE).

The Christian Socialist Movement of the Century. By J. M. LUDLOW, so identified with the work of Maurice and Kingsley.

The Johnson Club. By GEORGE BIRKBECK HILL. An interesting account of the meetings of a number of distinguished Johnson enthusiasts.

The Children of the Road. By JOSEPH FLYNT. A study of children among vagrants, by an authority widely recognized.

The Fete de Gayant. By AGNES HEPPLEWHITE. One of Miss Hepplewhite's most delightful sketches of travel.

As a result of a European trip made for the purpose of study in provincial France, Mrs. MARY HARTWELL CATHERWOOD will contribute a series of readable articles. The first is entitled

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CHARLES KENDALL ADAMS, LL. D., President of the University of Wisconsin,

over sixty years of age and one was seventy-three. All but two of the mill overseers are now Christians, and among the recent converts are the most prominent people of the place. Dec. 1, 35 were received to probation, 4 by certificate, and 1 in full. Since September first about fifty have been added to the church. The work is still progressing well.

The president of the Conference League, Rev. O. W. Scott, of Willimantic, is in demand for addresses at conventions in other Conferences as well as in his own. Dec. 5, at the meeting of Group 2 of New Haven District, at Watertown, Conn., he was on the program for an address on "The Weight and Worth of Your Person."

The new district president, Rev. J. I. Bartholomew, of Stafford Springs, is getting the work of the year planned, and several sub-district conventions are under arrangement. The new district cabinet met at Willimantic, Nov. 19. We have 33 Senior and 22 Junior chapters; 2,055 members in the former and 651 in the latter; 114

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A Posey of Sweet Peas.

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Illustrated by Katherine L. Connor. A pleasing arrangement of lilies-of-the-valley in colors, with poetic quotations. Choice cover design of the same flower. Ribbon-tied. Size, 5½ x 9. Boxed. \$1.50

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By Katherine L. Connor. "Even now what affection the violet awakes." Artistic full-page illustrations of English violets, with appropriate verses. The whole delightfully fastened with ribbon to a cover design of violets. Size, 6½ x 8½. Boxed. \$1.50

Violet Time.

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It contains 734 extra royal octavo pages, 130 colored Maps, including plans of the chief cities of North America and Europe, and over 3,000 engravings, and is printed from new and larger type than that used in former editions. In controversial matters each side has a hearing. All articles are signed.

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conversions last year; 181 Epworth Heralds taken.

At New London, Dec. 1, the pastor, Rev. R. Povey, received 2 persons to probation, 8 in full membership, and baptized 6.

Miss Irene Douglass, a member of the League of this church, is editor of a new paper published in the interest of the young people's societies of the vicinity. The first number appeared Nov. 28. It has many items of news from Leagues, Endeavor Societies and Baptist Unions. Its selected items are good and the typographical appearance is neat. May it prove a help to the cause!

A remarkable revival is reported as in progress at Lyme, in our church, under the charge of Rev. C. B. Bromley, such as has not been seen for many years. Meetings have been held every night but Saturday for some time. Little preaching or exhorting has seemed necessary. Many have been converted at their homes. Miss E. Simon, of New London, an evangelist and returned missionary, Revs. J. S. Bell of Colchester, Rev. Mr. Garvin, of Lyme, and Mr. Geo. W. Kies, of Norwich, have assisted the pastor. Among the converts are many prominent people of the vicinity. An editor, two postmasters, and two prominent merchants, are of the number. Scarce a house along the road to South Lyme for a distance of two miles has not some of the converts among its inmates. Several have been baptized and others are to follow. Other churches will share with ours the results of the work.

"Boots in Saddles" was given to a packed house at Trinity Church, Norwich, Dec. 4, for the benefit of the local chapter of the League. Dr. Pitner, the lecturer, is pastor of the church. He is a veteran of the war, having served in the cavalry. His lecture is in much demand. It abounds in humor and pathos and evokes tears, smiles and cheers. Leagues needing lectures will do well to drop the Doctor a line, for he has other lectures as valuable as this one, and those who hear him once will wish to hear him often. The bugle calls given by a veteran bugler added interest to the occasion in his own church. Our Leagues need lessons in patriotism as well as in piety.

The Rockville League has had five lectures during the autumn, all illustrated by the ste-roscopic. They have been well patronized and a handsome surplus above expenses is left in the treasury. An illustrated review of the Sunday-school lessons from Egypt to Palestine was given by the pastor, Rev. W. J. Yates, Dec. 2, which was highly appreciated by the large audience present, as was testified by an unusually liberal offering for the benefit of the school. Y.

Providence District.

Newport, First Church. — The final payment of a debt of \$7,000 was made, Dec. 9. This debt has been a burden to the church for about fourteen years, and \$4,000 has been paid in interest money. For this grand achievement, the pastor, Rev. E. C. Bass, D. D., has planned and worked for about two and a half years. In addition to this, electric lights have been introduced into the church, and individual cups provided for the communion service. We congratulate this old historic church on its freedom from debt. The district Preachers' Meeting will be held with this church, Feb. 10-11.

Hope Valley. — Rev. J. O. Rutter, pastor, reports the organization of an Epworth League of 40 members, the church services well attended, and a corps of hopeful and enthusiastic workers.

Wickford. — Six were received into full connection, Sunday, Dec. 1. Two excellent sermons were preached by Rev. G. W. Anderson, who also delivered a wise and witty lecture on Monday, Dec. 2. A "Praying Corps" has been organized, which holds regular weekly meetings and gives promise of being a useful auxiliary in church work. The Epworth League has placed cocoons matting in the aisles of the church and is enjoying an excellent course of lectures by popular speakers. The pastor, Rev. E. F. Studley, has been making an analytical study of the book of James at the regular weekly prayer-meeting, which has been of much interest and greatly enjoyed by the people.

North Rehoboth. — An "experience concert" and supper was given by the Ladies' Aid Society, Tuesday, Dec. 3, which netted about \$60, to be used for the liquidation of the church debt.

Chartley. — On Friday evening, Dec. 6, the Epworth League gave a reception to the Christian Endeavor Society of the Trinitarian Church and the Guild of the Good Shepherd of the Unitarian Church of Norton. Large delegations were present from these societies. The guests were entertained by a musical program and an address by E. W. Thrasher, of Attleboro, followed by refreshments and a social hour. The reception proved a most fraternal and enjoyable occasion. The president of the Chartley chapter is a recent accession to the church from probation. On Nov. 19, Rev. E. F. Studley, district president, lectured for the League, his subject being, "The Yankee Nation." A large audience greatly enjoyed the lecture. Rev. N. B. Cook is the happy and popular pastor of North Rehoboth and Chartley.

Personal. — Rev. M. S. Kaufman, of the Mathewson St. Church, Providence, will officiate as chaplain at Brown University during the month of January.

Rev. E. R. Oakley has resigned the pastorate of the Hatherly Church, Rockland, and will return to the Congregational Church. NEMO.

New Hampshire Conference.

Dover District.

Gall and wormwood characterize a paper which has recently been sent through our district, bitterly arraigning New Hampshire Methodism as controlled by the saloonists, declaring that rum-selling hotel-keepers are numerous in our church official and largely control the appointments. To the best of my knowledge and belief, after ten years of some prominence in arranging appointments and thirty years of acquaintance with New Hampshire Methodism, the author of the document above described is a whole world wide of the mark. Morbid imagination or moribund morals must have concocted this strange paper, and attached a good man's name to it; for I declare there is not truth enough in it to cast a shadow.

East Rochester enjoys and profits by the ministry of Rev. E. B. Collier. The claim has all been subscribed and nearly one-half paid, and general good feeling prevails among the people. The Epworth League does good work, and the class-meeting is well-attended and profitable.

Rochester, First Church, has reorganized its Epworth League with good results. The Conference secretary, Rev. G. H. Spencer, was present at the great occasion and gave them a good address. Pastor Ramsden is doing faithful work, of course. He has recently caused a stir by calling attention to some dangerous items in social life, furnishing an excuse for an editor to say that the discourse was "sensational," to assure the people that morally they were no worse than their neighbors; but many of the best citizens unite with the Courier in approving the brave and wholesome words as timely and greatly needed.

Greenland is having a good work. Evangelist Fischer is assisting Pastor Folsom, and great good in spiritual uplift, with many souls now born, is earnestly expected.

Somersworth, at its third quarterly conference, represents all things in good order and makes haste to pre-empt the services of Pastor Spencer for a third year by timely and unanimous request. The Munhall meetings were a blessing. Improvement in spiritual interest is marked, and fourteen have joined on probation as the outcome of the work.

The annual meeting of the Woman's Foreign Missionary Society was held at Exeter, Nov. 20. The following officers were elected for the ensuing year: President, Mrs. C. J. Fowler; recording secretary, Mrs. A. A. Perkins; treasurer, Mrs. C. W. Dockrill; district secretary for children's work, Miss Laura A. Smith. The auxiliaries were well represented, and the reports showed an increase in membership and the number of papers taken. Exeter was the banner society, reporting the largest number of members. The theme for discussion — "Model Officers for Auxiliaries or Mite-box Circles" — was of interest. A number of papers were read on this subject, giving suggestions of essential qualities of model officers. Miss Cushman was present, also Miss Hall, from Rome. They touched upon many points of interest to the workers, and their presence and words of cheer helped to make the meeting profitable.

At Newfields good work is being done. Social meetings are well attended. Wholesome and helpful work has been done here by Evangelist Bell, who is expected for another week after Christmas, devoting the time to the Piscassac District. About twenty cases of hopeful conversion have already appeared in this work. So God honors faith and diligence in work at soul-winning.

Garden St., Lawrence, received 6 on probation and 5 into full connection at the December communion. G. W. N.

Vermont Conference.

St. Albans District.

Alburgh. — A glorious revival has been enjoyed at the Springs. Frank Willard, a singing evangelist from Boston, has been assisting Pastor Alien. The church was crowded night after night. Thirty persons have started in the way to heaven; among them are young men and women and some heads of families. Mr. Willard is considered an excellent Christian worker. Meetings continue at West Alburgh.

Personal. — The executive committee of the Christian Temperance League of Franklin County have appointed Rev. G. L. Story, of Bakersfield, agent of the League.

St. Albans. — Rev. C. S. Nutter, D. D., delivered a comprehensive and timely discourse on Thanksgiving Day at the Baptist Church. His theme was, possible loss of blessing, by neglect under a law of Divine government. The blessings especially referred to were free worship, free education, and free government. A due alarm was sounded. An elegant illustrated program of meetings for the Sabbath evenings of December has been prepared for each member of the congregation, and special music has been arranged. The Sabbath-night services are increasing in interest and attendance. There was a grand sub-district rally of the Epworth League, Dec. 11. Very practical papers were introduced and discussed by both male and female members. Among the ministers who participated were Revs. J. S. Allen, of Alburgh, W. P. Stanley, of Swanton, C. S. Nutter, of St.

When your cake is heavy, soggy, indigestible, it's a pretty sure sign that you didn't shorten it with COTTOLENE. When this great shortening is rightly used, the result will surely satisfy the most fastidious. Always remember that the quality of COTTOLENE makes a little of it go a long way. It's willful waste to use more than two-thirds as much as you would of lard or butter. Always use COTTOLENE this way, and your cake and pastry will always be light, wholesome, delicious.

Genuine COTTOLENE is sold everywhere in time, with trade-marks — "Cottolene" and "sister's hand in cotton-plant wreath" — on every tin.

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I VORY SOAP

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At all grocery stores east of the Rocky Mountains two sizes of Ivory Soap are sold; one that costs five cents a cake, and a larger size. The larger cake is the more convenient and economical for laundry and general household use. If your grocer is out of it, insist on his getting it for you.

THE PROCTER & GAMBLE CO., CINCINNATI.



\$3.50 GIFT.

These are the well-known Japanese 4-fold Art Screens. Within a year they have sold elsewhere as high as \$15. The regular price in Oriental stores is \$9. Our Christmas price for them after today will be \$3.50.

They are splendidly made. The frames are in close sections, cross-ribbed at intervals of six inches, with mortised joints. With ordinary care they will last a lifetime.

The screen when opened measures 67 x 88 inches. It is covered on both sides with heavy Art Chintz. In a deep indigo cloth panel on the front are storks, reeds, etc., hand-embroidered in gold.

The reverse side is covered in a dull red, flowered in silver. Extra stout hinges. These screens are very close folding. As an inexpensive Holiday gift it has no equal.

PAIN FURNITURE CO. 48 CANAL ST. - - BOSTON.

SUPERIOR TO ALL OTHERS.

ONE OF MANY REASONS WHY.

If it had no other original designs than the simple, practical one of re-wicking here illustrated,

Miller Lamp

Might reasonably claim superiority. But there are several others you can learn about by sending for our ILLUSTRATED CATALOGUE, free to all addressing

EDWARD MILLER & CO.,

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Fast daily trains with through

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The shortest and only line running through sleeping cars between

BOSTON & ST. PAUL (Minn.)

Only one change of cars to the

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Full particulars regarding routes, rates, etc., may be obtained at any principal ticket office of the Company.

D. J. FLANDERS,

Gen'l. Pass. & Ticket Agent.

"I have taken Hood's Barasparils for rheumatism and it has relieved me." — Mrs. Annie Davis, 890 St. South Boston, Mass.

The Family.**IN BETHLEHEM OF JUDAEA.**

Emma A. Lente.

One night, above Judean plains,
The angels sang such wondrous strains
As ne'er before were heard by men,
And never will be heard again;
They sang a helpless world redeemed,
While from the heavens the glory streamed.

Sheltered by rough and narrow walls,
Lying amid the cattle stalls,
A tiny Baby smiled and slept,
The while the mother smiled and wept
With joy too deep for human speech,
And tears which scarce the mind could reach.

Conflicting thoughts were in her breast,
As close she watched the Baby's rest;
For not like other ones was He,
This Child of ancient prophecy,
To whom such glorious things were given,
Even the golden keys of heaven.

He slumbered while His natal star
Cast silver radiance near and far,
And hurrying shepherds came to see
And worship One who was to be
The world's Redeemer, Prince of Peace,
Whose reign of love should never cease.

And soon into that lowly place,
With bated breath and slackened pace,
Three travelers came, who, day and night,
Star-led, had hastened for the sight
Of One for whom, with sighs and tears,
Their souls had prayed and longed for years.

"Is this our King?" perchance they said,
"Cradled in such a humble bed —
The promised King of Israel
Who comes to save, Emmanuel?"
They gazed into that face divine
And read the answer line by line.

They spread their gifts about His feet,
While wondrous fair and calm and sweet
The Christ-child lay, unconscious yet
That in His birth two worlds had met,
And in the centuries to be,
His power should reach from sea to sea.

And pilgrims now from distant lands
Travel o'er hills and seas and sands,
To kneel beneath Judean skies,
Which nearest seem to Paradise;
And loving hearts with one accord
Watch out the birth-night of their Lord.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful.

Christmastide.

O Blessed Day, which giv'at the eternal lie
To self, and sense, and all the brute within,
O come to us amid this war of life!
To hall and hovel come! to all who toll
In senate, shop, or study; and to those
Ill-warned and sorely tempted —
Come to them, blest and blessing, Christmas
Day!

Tell them once more the tale of Bethlehem,
The kneeling shepherds and the Babe Divine,
And keep them men indeed, fair Christmas
Day!

— Kingsley.

On this Christmas Day do we go to our spiritual Bethlehem? Do we see the reality of Christ as our Saviour, and do we go forth as did the shepherds, full of new light to make known the saying which has been spoken to us in the inmost life concerning this child, this man, this Saviour, this present Deliverer from the guilt and power of sin, this anointed One through whom on Christmas days and on all days of all the years we may receive the anointing from above? — Bishop Vincent.

• • •

Go and do good to others. Like the wise men, bring your offerings, and offer to the new-born King your heart's best gold of love, and frankincense of praise, and myrrh of penitence. Bring everything of your heart's best, and somewhat of your substance also, for this is a day of good tidings, and it were unseemly to appear before the Lord empty. Come and worship God manifest in the flesh, and be filled with His light and sweetness by the power of the Holy Spirit. — Charles H. Spurgeon.

• • •

Had I the power
To cast a bell that should from some grand
tower,
At the first Christmas hour,
Outring,
And fling
A jubilant message wide,
The forged metals should be thus allied:
No iron pride,
But soft humility, and rich-veined hope,
Cleft from a sunny slope;
And there should be
White charity,
And silvery love, that knows not doubt nor
fear,
To make the peal more clear;
And then to firmly fix the fine alloy,
There should be joy!

— Selected.

It is Jesus Christ that makes Christmas the most joyous day in the calendar. Without Him there would be no Christmas carol and no Christmas gifts. But why limit to one day what ought to be our experience on every day of the three hundred and sixty-five? Some Christians are happy only on special occasions — when the sun shines, or their "ship comes in." The rest of the time they sulk, or groan, or grumble. Sunny-souled old Paul, even when he was chained in Nero's guard-house, rings out the jubilant words, "Rejoice in the Lord alway; and again I say, Rejoice!" Ought every Christian to be happy? Yes; and everyone of us may be happy all the time, if we only look in the right quarter for our joya. . . . There is one, and only one, solid, permanent possession, and that is the loving Christ, dwelling all the while

¹In our hearts, a Saviour faithfully served every day in the year. — Theodore L. Cuyler, D. D.

I want to ask you that have loved ones who have passed on where the evergreens never fade if you will not enter into this joy at this Christmas time, and so enter in that all traces of sorrow shall leave your faces. Think what Christmas must be there! Think of their talking with the very angels who sang over the plains of Bethlehem! Think of their joy in anticipating our arrival; and you know we may see them before another Christmas comes round, and then all our opportunities for making earth gladder will have gone. Do you ever think of those who have sorrows that your sorrow would be a perfect joy to them? So many have their dead always in sight — dead to honor, dead to all nobility. Think of the wife who has to hear the staggering step of a drunken husband! And she remembers the time when he was so different — when the step was firm and elastic, when the eye was clear and the voice was music. Think you that young wife would not be glad if she could know, as you know, that her loved one was in Paradise, and had left an unstained name behind him? Oh, there are things so much worse than what we wrongly call death, that I call on you this Christmas time, out of whose houses dear ones have passed to the Father's house, to twine the Christmas greens and rejoice in all that Christmas means. — MARGARET BOTTOME, in *Ladies' Home Journal*.

MRS. KING'S CHRISTMAS PRESENT.

Hope Darling.

THREE, I think Katie will like that," said Mrs. King held up the rag doll she had been dressing. "The turkey red dress will please her, and I'll make another dress, a white one. I wish I could have had a china head," and she sighed a little as she regarded the staring eyes marked with ink upon the cotton face, and smoothed down the black yarn which did duty for hair.

"I wish Job was different," she said to herself as she rose and began putting away her work. "I feel it more as the children grow older. Job is an upright man, and means to be a good husband and father; but he is so anxious to make and save money, that he will not spend, nor let me spend, a cent more than is strictly necessary. If he couldn't afford it, I would feel different. I've been his wife fourteen years and worked hard. Now with this great farm and all out of debt it seems too bad that I can't have a half-dollar to buy my children Christmas gifts. Such good children, too! They begin to understand that mother isn't to blame. Ralph said, 'Never mind me, ma. When a boy is twelve he don't expect Christmas presents.' But he will be just as well pleased with the mittens I've knit for him, and the fringed wrists are pretty. As for Ruth, dear little woman, she will love the needle-book I have made because there is a bit of my mother's wedding dress in it. Well, well, I must get supper. That's one thing I have to be thankful for — Job is never stingy about the table. There is always plenty to cook."

So, resolutely trying to see the bright side of her dark lot, Mrs. King left the low-ceiled and plainly-furnished sitting-room for the kitchen. Here all was scrupulously neat, but there was a noticeable lack of the modern help that do so much to make the housekeeper's life a pleasant one.

Job King was no bad man. Why, he was one of the trustees of the little church that stood down the road. But he was practical — "business-like," he called it. Luxuries, poetry, flowers, loving words — Mr. King classed them all together as "nonsense."

The short winter day was gone before the family gathered around the supper-table.

"I tell you what, it's a cold night, and I'm hungry," said Mr. King, eyeing approvingly the nicely-browned roast spare-rib his wife placed before him. "I tell you, mother, your bread is prime."

He so seldom praised anything that Mrs. King was surprised. A flush dyed her salmon cheek, but she made no reply.

"Have some turnips, Ralph?" the father asked. "What's the matter with you, Ruth? You ain't eatin' any supper," and he looked sharply at the dimpled face of his ten-year-old daughter, who was as near like her mother as a bit of pink-and-white childish prettiness could be like a toll-worn woman.

"I was thinking about what Florence Chase told me at recess today," Ruth replied, taking up her three-tined fork and picking at the meat on her plate. "She said her pa had bought her ma a carpet-sweeper for Christmas. It cost three dollars. I wish I could buy you one, ma."

Mrs. King, remembering that the rag-carpets that covered her sitting-room and

the two small sleeping-rooms that opened from it were all she possessed, remembering also how she had scrimped and saved to make those, sighed a little as she said: —

"It is very generous of you to think of it, dear."

"Ma, did you ever have a Christmas present?" demanded little Katie, scanning her mother's face with her large gray eyes — eyes that her father said were "regular King eyes."

"Why, yes, child. Don't you remember last year Ruth and you gave me a bouquet you made out of autumn leaves, and —"

"Oh! I don't mean that kind. I mean a really, truly Christmas present some one bought. Did you ever buy her one, pa?"

I will not attempt to explain it, but certainly that portion of Mr. King's face visible above his grizzled beard colored. He replied, gruffly, —

"What do you suppose I'd spend money foolish as that for?"

"Why, 'cause ma is your wife," Katie replied, promptly. "Some men love their wives; and even if they don't when they are wives, they do when they are sweethearts. Cousin Mary's beau bought her a lovely ring last Christmas. So I didn't know but when ma was a girl you bought her nice things."

There was an awkward pause. Job King hastily devoured the huge piece of apple pie on his plate, washed it down with a great gulp of tea, and went to the barn.

When he returned, the dishes were washed, his wife was darning stockings, and Ralph was busy over his lessons for the next day. From the bed-room came the voices of the two girls, for Ruth was at work upon a marvelous patchwork pincushion with which she intended to surprise her mother on Christmas Eve.

Mr. King took his weekly paper and sat down opposite his wife. Somehow it was not easy for the farmer to apply his mind to his editor's lucid statement of the tariff question. He had not forgotten the queer sensation Katie's words had given him. Suddenly her shrill, childlike voice again attracted his attention.

"Ma, why do we give folks we love presents on Christmas?"

Mr. King looked up with a start. Katie, a questioning look on her face, was leaning on the arm of her mother's wooden rocker.

Mrs. King laid down the stocking upon which she was at work and lifted the little girl upon her lap.

"Because the dear Christ-child whose birthday it is was given to us upon that day," she said, gently.

"What made God give Him to us?" Katie continued. "The dear little Christ-child! I'd thought God would have wanted to keep Him."

Mrs. King, with a mother's loving tact, did not attempt just then to set her daughter's theological views right. She kissed the full scarlet lips, and said, —

"It was because God loved us that He gave us this wondrous Gift."

"Then Christmas means love," Katie cried, eagerly. "Folks who love other folks give 'em Christmas presents. If they don't give things, they can't love;'" and the child shook her head sagely.

"It is time you was in bed," Mr. King said, crossly. "So much chattering, I can't help read."

Job King did not sleep well that night. It might have been the roast pork; yet, as he turned restlessly on his pillow, he seemed to hear a voice say: "Some men love their wives."

Daylight and the usual round of duties did not drive away the feeling of unrest. Late in the afternoon as he was returning from a distant wood-lot, he said to himself, —

"What a tarnation I am to let that little chatterbox of a Katie upset me so! If I hadn't bought Ellen Christmas presents, why, she's always had enough to eat and to wear. Not that she's given to extravagance. Hello, Mr. Morley, is that you?"

"Yes, King," and Mr. Morley reined in his horse. "I was on my way to your house to pay your wife for that last butter she sent up. I thought she might want the money for Christmas. Here it is — five dollars. Just hand it to her with my compliments, and tell her the butter is fine," and he was gone.

Job watched him out of sight, then turned his attention to the glittering half-eagle in his hand.

"He thought she might want it for Christmas," he said, slowly. "Jest to think of that pink thing?"

"That costs enough, I reckon," and the clerk lifted it up carefully. "That's five dollars, but it's a beauty."

It was a manicure case. The box was covered with rose-pink plush and lined with snowy satin.

"You see, the fittings are" — the clerk began, but Mr. King interrupted him: —

"What's it for, anyhow?"

"Why, it's a manicure set. To care for

the two small sleeping-rooms that opened from it were all she possessed, remembering also how she had scrimped and saved to make those, sighed a little as she said: —

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"Then Christmas means love," Katie cried, eagerly. "Folks who love other folks give 'em Christmas presents. If they don't give things, they can't love;'" and the child shook her head sagely.

"Land! It hain't any child. It's Ellen, my wife. She is 'bout your size, only thinner."

The girl hesitated a moment, then said gently: "Eight yards would be plenty. But do you not think your wife would like something graver in color — black or navy blue? We have a piece just like this in navy."

There was a dull pain at Job King's heart. Yes, it was true, what this girl had so delicately hinted. Ellen was old and faded-looking. And she had been such a pretty, rosy-cheeked girl. Fourteen years was not so long a time.

"I guess I won't take it," and, turning, he left the store.

As he walked down the street his eyes were arrested by a display in a window. There were toilet, perfume and manicure cases, gift-books, handkerchiefs and glove-boxes, besides countless other things of which Job did not know the name.

"I want to see some of them gimbrels in the winder," he said to the dapper clerk, who, after inspecting his customer's shabby coat, proceeded to show him the cheapest and poorest of the articles.

"They don't cost enough," Job said, bluntly. "What's that over in the corner, that pink thing?"

"That costs enough, I reckon," and the clerk lifted it up carefully. "That's five dollars, but it's a beauty."

It was a manicure case. The box was covered with rose-pink plush and lined with snowy satin.

"You see, the fittings are" — the clerk began, but Mr. King interrupted him: —

"What's it for, anyhow?"

"Why, it's a manicure set. To care for

one's hands, you know," and with a scornful smile he explained the use of the various articles.

Job seemed to see before him the toll-hardened hands of his wife. Yet he silenced his inward protest against the incongruity of the gift by muttering, —

"But she can look at it, and it will be too fine for any of the rest of us to use. It will be all hers;" and throwing down the half-eagle Mr. Morley had paid him, he said: "I'll take it. Do it up careful."

While his order was being obeyed he suddenly picked up the gold-piece, saying, —

"I'll keep this. Here's a bill instead."

Mrs. King was paring apples by the side of the kitchen stove when she heard her husband's step.

"Why, Job, what have you there?" she asked, as he laid an armful of bundles on the table.

There was a moment's silence. Then Mr. King said, meekly, —

"Tonight is Christmas Eve, Ellen."

"Yes, but" — Mrs. King stopped. Her heart was beating violently. What did it mean?

"You see," Job went on, apologetically, "I thought seemin' as I was over to Ramsey, I might as well git the children a few things. You know Ralph has wanted a pair of skates so bad, and there's a doll for Katie. And I thought buyin' a work-basket and all its fixin's for Ruth would make her want to sew. Then I got some candy and oranges and two cans of oysters and some celery and a couple of quarts of cranberries. And, Ellen," —

"What?" Mrs. King asked, in a dazed voice.

"I — I" — and he stopped to fumble with a string. "Here's a Christmas present for you — the first one I ever bought you."

"O Job! O Job!" A flood of tears choked other words.

"Be keerful, Ellen! Tears might spot it. Don't cry! Hain't you glad?"

"Glad! Oh, you are the best man on earth! I never saw anything half so pretty. Why, here's a five-dollar gold-piece in it!"

A dull red stained the man's face.

"That hain't a present, Ellen. Morley sent you that to pay for the butter. I've — I've 'bout concluded part of the butter money ought to be yours."

"O Job, what has changed you so?"

Mr. King wiped his eyes on a red cotton handkerchief before he replied: —

"I guess it was your talkin' to Katie 'bout the Christ-child done it. Howsomever, I've turned over a new leaf. It's Christmas Eve, Ellen, and I'm goin' to kiss you."

CHRISTMAS GAMES.

Margaret Arnold.

ONE very amusing game is a

Christmas Hunt.

If your house is warm up-stairs and down, you can allow more territory for the hunt. If your house is small, a few rooms must answer. Each gift is tied in a neat package and marked. At just such an hour mamma is told to see if Santa Claus is coming. She then leaves the room and hides her gifts. Each one does the same, until all the presents are hidden. Then some one shouts: "Santa Claus has been and gone!" and the hunt commences. Not a hint must be given, not a word said, unless your own name is on the package. Of course the very little ones must have their gifts in an easy place. But it makes lots of fun, and father, mother, big brothers and big sisters, must join in the hunt.

Again, have you ever had a

Santa Claus Pudding?

This must be a complete surprise. The children must not have the slightest inkling of it. Fill a large tub with sawdust; then wrap the presents in paper and tie them so they will not fall out. Blindfold the children, lead them into the room, and have them take hold of hands, forming a ring around the tub. Now take off the bandages, and say: "Santa Claus wished you a Merry Christmas, and asks you to see how you like his pudding." You must have a very large wooden spoon, or ladle, and let each child, in turn, dip up something from the tub. It causes no end of fun, and makes a pleasing change. These are home amusements, and in case the little ones are unable to go out to a Christmas tree is a pleasing way to entertain them.

Do you ever decorate the rooms with popcorn and cranberries strung together, and suspended from pictures? Let the children do this, and it will make them very happy. Hark! Did I hear some very careful mother say, "Dear me! the litter it makes. The woman who writes this must like a muss." I know the corn will drop, but it is clean dirt.

When you are making your home candy bags and filling them, let Julia, Maria, Sarah, Emily, Susan and Annie make a few, and send — no, take them, to the tenement house near by; and you may be sure that Walter, Harry, Willie, Al-

bert, Nate and Edgar will gladly help them, and take some of their pennies to buy the candy. Have you ever had the

Christmas Cake?

Bake a very large cake, count the number that are to share it, and put in a little gift for each child; not anything large, to be sure — a tiny china doll, for instance, a little wooden whistle, a five-cent piece, or a little ring, and frost the top, covering with barley candy animals. Let mamma cut it, and each piece will contain a tiny gift. This is a thought in the nature of a dessert for the wee ones.

Try the little pastime called the

Christmas Candles.

Get a board and drill holes in it large enough to hold small colored candles, such as are used for birthday cakes. Have as many candles as you have guests, and put them in the holes in the board. Now bid each guest light his candle. Have a nice thought ready for each one, like this: "Watch the candles as they burn. The one that burns down first and goes out, is a sweet singer, and must give us a song." The one that burns down next can recite, etc. After all are burned out, the children look at the empty board and say, —

"O candles, O candles, you little candles dear,
We hope we'll watch some burn again another year."

Try a little

Talk with Santa Claus.

It is real fun if you never have tried it. Have your party of children all in a room, and tell them they soon will have a visitor. Now the father or the older brother must be waiting outside, dressed in a fur coat and cap, with a bunch of sleigh-bells around his neck, and as he enters the room he blows a horn. He must have a bag hung on his arm, in which is a gift for each one, each of equal value, and something that will be sure to please. Introduce him to the party, tell him to look at them well, and then blindfold him. He shakes the bag, puts in his hand and takes out a gift, then he stamps, and the children form in a ring about him. When all is quiet, he points to one and asks a question. The child answers, disguising his voice, and if he guesses who the child is, the gift is taken; if not, he must try again. He asks until he can call each child by name, by the voice, then each one has his gift. As Santa Claus goes out the children scream after him, —

"We've had such lots of fun today.
We wish that you had come to stay."

I hope a little amusement may be found for you in what I have written, and that Christmas may be a bright and happy day to all. Dickens says in one of his sketches — and I hope we can say it also — "But I am sure that I have always thought of Christmas time, when it has come round, as a kind, forgiving, charitable, loving time, the only time I know of, in the long calendar of the year, when men and women seem as by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. And therefore though it has never got a scrap of silver in my pocket, I believe it has done me good, and will do me good, and I say God bless it!"

SANTA CLAUS' SISTER.

We stood at a crowded counter,
Little Geraldine and I;
There was only a day before Christmas
And hundreds were waiting to buy.

The shelves and the cases were covered,
And the counters were piled up high
With the loveliest things for presents
Ever seen by a mortal eye.

There were books with most beautiful pictures,
And the strangest, most wonderful toys,
That were brought from over the ocean
On purpose for girls and boys.

There were dolls that could waltz and play
Tennis.

In dresses of satin and silk;
And horses to wind and set trotting,
And cows that you really could milk.

There were dogs that could bark like the live ones.

And birds of most brilliant wing,
With springs hid away 'neath their feathers
That would make them fly upward and sing.

But the eyes of the child who stood by me
Had wandered away from all these,
And the sparkling Christmas angels
And the miniature Christmas trees,

And were scanning the faces about us —
The faces that huddled and pressed,
And looked weary and cross with the effort
Of getting in front of the rest —

When, grasping my hand, she whispered,
With eager, childlike grace,
"Oh! that must be Santa Claus' sister,
She's got such a Christmas face!"

I looked where her eyes had lighted,
And, lo! in a threadbare gown
Stood a queer, little, bent, old woman,
With a face that was wrinkled and brown.

But the eyes that beamed out from it
Were radiant with love and joy
As, from 'mong all the beautiful objects,
She selected one poor, cheap toy.

And the worn, brown face was illuminated
With a smile of good-will toward men
That told, more plainly than words might,
She was keeping Christmas then.

I glanced at the forms about me;
There were women in rich attire
Whose unearned gold enabled
The purchase of each desire.

There were those of delicate feature,
Of gentle breeding and race;
But the queer, little, bent, old woman's
Was the only "Christmas face."

In shame, from my own I hastened
To smooth the impatience and frown,
As I looked at "Santa Claus' sister,"
In her faded, threadbare gown.

And I blessed both the child and the woman,
For their Christmas sermon sweet,
As I pressed through the throng of shoppers
And on in the crowded street.

— JULIA ANNA WOLCOTT, in Congregationalist.

Little Folks.

THE CHRISTMAS FIR.

There's a stir among the trees,
There's a whisper in the breeze,
Little ice-points clash and clink,
Little needles nod and wink,
Sturdy fir-trees sway and sigh:
"Here am I! Here am I!"

"All the summer long I stood
In the silence of the wood.
Tall and tapering I grew;
What might happen well I knew;
For one day a little bird
Brought, and in the song I heard
Many things quite strange to me
Of Christmas and the Christmas tree.

"Now here we stand
On every hand!
In us a hoard
Of summer stored.
Soft winds have sung to us,
Blossoms have flung to us,
Measureless sweetness;
Now in completeness

We wait."

— Mrs. M. F. Butts.

SANTA CLAUS' NEW IDEA.

Rev. Leander S. Keyser.

IT was neither a fairy, nor a brownie, nor even a little bird, that put it — the new idea — into Santa's head. No, it was that bright-faced, roly-poly little personage, Santa's wife, who has never received as much credit as she deserves for her part in all the happy schemes carried out by her popular husband at the merry Christmas time. Where she got the idea — well, where does a bright little woman get all her original ideas? Just out of her own fertile brain, and nowhere else!

Early in the autumn Santa began to stir himself because he wanted to invent some new methods of pleasing the children at Christmas. His wife watched him awhile with curious eyes, wondering at his skill and ingenuity, which never seemed to be exhausted. But when she saw that he was making some expensive presents, which were very beautiful indeed, but of no special use to anybody, she was not wholly pleased.

"Santa!" she said.

"What, dear?" he replied, looking up from his work and holding his mallet poised before him.

"Whom are you making that elegant piano for?"

"For Miss Argentine Lewellan," returned the jolly husband, proudly.

"Who is Miss Ar — Ar — whatever you call her?"

"Ha! ha!" laughed Santa, gaily. "She's one of the daintiest, prettiest and most aristocratic little ladies on Opulence Street. I take her an elegant Christmas gift every year."

"Her parents are rich, are they?"

"Rich as — as — Croesus, my dear."

"Does Ar — Argentine really need this fine new instrument?"

"Oh! well — as for that — no, she doesn't really need it. She's got one now that's almost new, and it's very fine — but, you see, this one is still finer. Her neighbor, Miss Arabella Williamson, got a more elegant one than Miss Argentine's old one, and so I happen to know that Miss Argentine wants the best piano on the street. And she shall have it, too, no matter what it costs."

Madam Santa Claus looked thoughtfully out over the hills where the reindeer were grazing on the green grass. You must know that Santa Claus land is bright and green a part of the year.

"Santa," she said, after a few moments, "do you know that the times are very hard in the country where your little favorite lives?"

"Yes, I believe I did hear about that," replied Santa, hammering sharply with his mallet. "Rollo Mercurry, my messenger brownie, told me so. I remember it now. But what of it?"

"There is going to be a great deal of want and suffering among poor people the coming winter, so Rollo says. A great many men cannot get any work at all, and they and their families won't have even the necessities of life. Think of the poor children shivering and hungry!"

"Well, what about them?" blurted Santa, a little impatiently, pounding with his mallet until his snowy beard and locks shook with the effort.

"Why, don't you think, dear," responded Madam Santa Claus sweetly, "that it would be better this year to bestow your gifts where they are most needed? As you have done heretofore, those who have had the most received the most. Why not help the needy, and teach those who already have plenty to be unselfish? Dear, wouldn't that be more like the spirit of

the Christ-child whom you represent in a manner? Didn't He come into the world to help those who were in need, who were perishing?"

"Hem! hem!" coughed Santa, pounding in away.

"Now, there is Miss Argentine who has everything that heart can wish, and yet you are going to make her a gift of a piano worth hundreds of dollars, while the Widow Ballard and her children, living in the same city, won't have bread enough to satisfy their hunger or fuel enough to keep them warm. You see?"

Santa Claus dropped his mallet and gazed thoughtfully out toward the distant mountain-peaks, stroking his white beard with his hand. He was in a deep study. At length he said: —

"You're right, wife. You've given me a new idea. Will you help me to carry out some splendid plans for Christmas — a new departure? Where's Mercury?"

Madam Santa ran out and called Mercury, who was playing with the reindeer in the field. The fleet messenger was instructed to go to the land where there were so many needy people, and so many rich and selfish ones as well, and bear many important messages. How he managed to whisper the new idea into people's hearts was his own business, but he managed it very discreetly, you may depend upon that. One of the persons he approached — just in what manner I must not tell — was Mr. Lewellan, Argentine's father. After the interview the wealthy manufacturer admitted: —

"Yes, you're right. Some of us have been too selfish. Those who need the most receive the least at Christmas. I'll see if I can't help to make matters better."

And thus the arch little messenger converted every one he met to Santa's beneficial idea.

What a different Christmas the following Christmas was from every one that had gone before! From Christmas Eve to Christmas morn old Santa, jollier than he had ever been in all his jolly life, was busy driving from place to place in his sleigh, drawn by the fleet reindeer, carrying gifts of a useful kind to every needy home. When Miss Argentine Lewellan rose on Christmas morning she did not find a thousand-dollar piano, but she was not disappointed, for she said, with tears of joy in her eyes: —

"Papa took the thousand dollars and gave it to some poor men who were out of employment — I don't mean that he gave it outright, but he gave them work so that they could earn something. It makes them feel better to earn it than to receive it as a gift. That will make a good many families feel that Christmas has come to their homes. I'm so glad papa did that. I feel better in my conscience than if I had received that fine piano."

Well, the same or a similar story was told everywhere. Santa Claus passed by the rich houses, or stopped only a moment to leave some small token of his good-will. But at the homes of the distressed and poor he lingered longer, not only filling the children's stockings, but putting bread and meat and potatoes and everything in the food line into the pantries and cellars, and coal in the bins, and clothes in the empty wardrobes, and — and — well, you could never mention all the useful articles he brought.

And what jolly times the old Saint had at the Sunday-schools! He entered the church door or slipped in at the window with a shout and a snap of his whip, and then made a little speech in his clear, hearty voice: —

"Children, I'm so glad you were generous enough to give up your treat of candy and nuts, which I have always brought you heretofore, and have consented to let me bring instead all these sacks of flour and potatoes, and these warm clothes, and these packages of tea and coffee, and this whole mountain of useful things for the poor and needy. There will be Christmas cheer in many a poverty-stricken home tomorrow because you have been unselfish. I've had many a Merry Christmas in my long life, but this is the merriest of all."

And then the boys and girls clapped their hands with delight, and cried: —

"Santa Claus is right. Hurrah for his new idea!"

And over all the land there was joy and "good-will to men."

Dayton, Ohio.

Take, Lord, those words outworn,
O, make them new for aye,
Speak — "Unto you a Child is born,"
Today — today — today.
— Jean Ingelow.

Editorial.

THE IMMANENCE OF JESUS.

We never grasp Christian truth in its wholeness until we recognize a historic and an immanent Christ—a Christ who was born in Bethlehem and suffered under Pontius Pilate, and a Christ who still lives and reigns among men. In the economy of grace both have place and importance; we may not advocate the one to the exclusion of the other.

The Christian Fathers were not wrong in defending the truth about the historic Christ in His birth, life, teachings, marvelous works, sufferings, death and glorious resurrection. These are fundamental facts. On this evidence the historic Gospel rests. They show the entrance of the divine into the human. We are not wrong in celebrating the advent of the Divine Man, whose human birth marks a new stage in the progress of the race, a divine force in the evolution of human society. But glorious as are these historic truths of the humanity, they make but one hemisphere of God's gracious revelation to man. The divine is set over against the human. You may well believe Jesus came, and that He will come again in the last day; but you have the whole truth only when you believe in an immanent Christ who remains a pervading Spirit and Force among men.

Great as is the historic Christ who was born and died and rose again, greater is the glorified Christ who remains in society and in the individual soul to illuminate, and to convict of sin, righteousness and judgment to come. Christ went away, but He is also here. Though unseen, His power is everywhere felt like that of gravity or electricity. He rose to reign in the heavenly places, but He rules not less in the souls of men on earth. The Comforter is the immanent Christ. He came to abide and to be in us. He is ever with the two or three as with the great assembly. He is here to comfort, to purify and edify. Greater is the immanent than the historic Christ. It was needful that He should go away from the visible that His power might be realized in the invisible; that He should disappear from the flesh that He might live and quicken all things by the Spirit.

The purpose of the Lord's coming in the flesh can be fully realized only by His coming into the soul. You may think much of His coming into Judea, without being saved; but His coming into the soul is attended with saving efficacy. To us Christ on the Cross is less important than Christ coming into our life and experience. We have, as it were, got past the historic Christ, whose great record is stored up in the archives of history and stands proof against all doubters and revilers; but for us who live in the later days God has provided some better thing in the abiding presence of Jesus in human society. Jesus not only came, and will again come; He is here to remain. "Lo! I am with you all the days, even unto the consummation of the age."

THE POWER OF A GREAT LIFE.

In the economy of Divine Providence great lives serve the most various and important purposes. Great men are the seers and guides of humanity. In a peculiar sense they are inspired men. They have been lifted above their generation; they have open vision; they survey the world as from a lofty eminence and are thus able to understand many matters which remain obscure to their fellows. They usually understand not only what to do, but how to do it, practical sense being joined to deep insight and extended foresight. In some instances a single man seems to embody the wisdom of a generation or a nation. Confucius means China, and Mahomet stamped his own image on a hundred generations. Imperial Rome first became incarnate in the man Julius Caesar, who knew his time and forecast all time. The English race lived in Alfred the Great, as did modern republicanism in George Washington.

But great men are limited by both time and space; their fame and power decrease with the square of the distance. It is with the utmost difficulty that men are able to do anything after their burial. The comonality disappear under the next advancing wave. Fortunate is the man able to build a monument high enough and strong enough to outlast the flood. Whatever most men do, they must do while living and within a limited circle. Caesar's genius made Rome, but was unknown in the Orient. Confucius was the man of a race; he compacted China, though a mere name

and shadow beyond. Mahomet fell down like a thunderbolt on the earth, but his power has been narrowing and diminishing with every advancing century, and the day is not distant when the civilization he created will have no place among the nations. The elements of weakness and decay were in the works of all these men.

But, unlike them, one great life has appeared in human history, subject to none of these limitations. It is that of a World Man, whose power is confined to no latitude or race. The light of His truth shines into the far East as into the far West, and His message has been borne from the Arctic to the Antarctic regions over all the intervening lines. And, what is most singular of all, the exertion of His power among men has been exclusively posthumous. He organized no institution to take His name down to posterity; He provided for the erection of no monument of brass or stone, no pillar or pyramid, to commemorate His deeds and virtues. His monument was a Cross, His resting-place a borrowed tomb. His disciples were few and despised, unaided by position, wealth or learning. How unlikely that such men could aid their crucified Master!

But the most stupendous miracle of history is found in this great life. Though dead, Jesus Christ still lives and works miracles in every part of the earth, feeding the hungry, clothing the naked, and bringing healing to the sick. Men may well celebrate His advent; for since the world was created has there been found no other such centre of influence and beneficence as that great life. His fame fills the world. He has transcended the lives of His own race, religion, age and latitude; He has become the universal Benefactor. No part of the world is untouched by His gracious influence. He breathes on tribes, nations, races, and they live again.

If you would see what Christ is to the world, take down the map and observe that the green spots are those touched by the influences of the Cross. His word is quick and powerful, touching both individuals and nations to higher issues and nobler endeavors. At His coming superstitions vanish, old fables are discredited, idols are cast away, and "the knowledge of God covers the earth as the waters cover the great deep." Christ has brought to the nations the most important matters—a correct knowledge of the character, attributes and work of God; a true view of man in his origin, history and destination; and a revelation of the great intervention of God for the rescue of man from his fallen condition. The Gospel has the promise of the life that now is as well as of that to come. The highest civilizations today are those created by the teachings of Christ. Enterprise, invention, mastery of material resources, commerce, and substantial political power, follow the Cross. The Christian nations at this very moment, as never before, control the destinies of the world. Christendom speaks, and the world obeys. Mohammedanism once dictated terms and threatened to capture both East and West; today its one ruler sits trembling upon his throne on the Bosphorus, waiting the word of the Christian Powers to give him a little longer lease of life. Christ holds the key to the situation; He sets up and pulls down. His word must be the ultimate law. The nation that will not obey Him shall be dashed in pieces like a potter's vessel—broken into fragments never to be re-jointed and fit only for the dust-heaps.

It is enough. There is but one Name; it is the Name above every name, at which every knee shall bow and every tongue, however reluctantly, shall in the end confess Him Lord of all.

The Late Rev. John Miley, D. D.

A PRINCE and a great man in our theological Israel has fallen. Rev. John Miley, D. D., a devout believer in the verities of the Gospel, a model Christian, an earnest and able preacher, a devoted and competent instructor, and a theologian taking rank among the foremost systematizers of the age, was born in Princeton, Ohio, in 1814, and died at Madison, N. J., Dec. 11.

Early apprenticed to learn the trade of a saddler, he devoted himself to the duties of his craft, that he might be able to acquire himself honorably in the great army of workingmen. But he was not a mere workman in leather. From a child he possessed a serious mind, which led him to consider the claims of religion and to accept the fellowship of the church. He at the same time evinced a love of knowledge and availed himself of whatever advantages were afforded by the public schools. In the course of these early years he heard the divine call to the ministry of the Word; and, as a preparation therefor, he determined to extend his course of education. After due prepara-

tion, he entered Augusta College, Ky., in 1834, graduating with high honors four years later. He was at Augusta when Joseph S. Tomlinson and Henry B. Bascom were in the faculty, and Randolph S. Foster was a fellow student. As a student he was distinguished for applica-

knowledge as well as an exemplar of the Christian virtues. He gave attention to reading and study. Year in and year out, with few vacations, he was a hard student. Without the broadest scholarship, he was master of his department. He knew the whole field; he had read and studied the great theologians and become familiar with their minor as well as major lines of thought. Within his range he possessed a fulness of knowledge possible only to those who devote themselves earnestly and long to the work of acquisition. To ample knowledge were joined aptness to teach and the power to open the springs of knowledge in the mind of the student.

But the largest achievement, the opus magnum which will take Dr. Miley's name down to posterity, is his "Systematic Theology," on which the church has already passed favorable judgment. "For eight years," says an associate, "he sat, summer and winter, at the same table, in preparing these two volumes, and has put into permanent form an exposition of Arminian theology which, for clearness, terseness and vigor of expression, has never been equaled. The work has received the highest commendations. Those of opposite views in theology concede its great learning and ability. Competent judges consider it the ablest defence of Arminianism that has appeared in the Methodist Church since the publication of the 'Institutes' by Richard Watson." He has left what must be regarded as the standard Arminian theology for the next fifty years. The whole field has been re-canvassed and the old questions thought out down to date, with the advantage of the most recent investigations and studies.

Personals.

Bishop Foster went to Madison, N. J., last week, to attend the funeral of Dr. Miley. These two great men had been linked together since young manhood in the most tender, devoted and happy relation.

Bishop Walden, in a letter from Nanking, dated Oct. 17, states that his party have enjoyed perfect health, have passed uncathed through the cholera plague, and have not been harmed by the restive Chinese.

Bishop Ninde will assist at the dedication of "Harris Hall," the new building of the Chicago Training School for Missions, Dec. 20.

Bishop Mallalieu made a welcome call at this office last Saturday. We were gratified to note that he seemed to be in excellent health. He said he was doing as much work as ever in his life, and that means that he must be a well man. He preached at St. John's Church, South Boston, Sunday evening.

Rev. W. N. Brodbeck, D. D., delivered the address at the annual banquet of the Methodist Social Union of Pittsburg, Pa., on the evening of Dec. 13.

The Northern Christian Advocate (Syracuse) says: "Dr. H. A. Spencer, of the Vermont Conference, was last week the guest of Dean James B. Brooks. He favored our office with a welcome call."

Mr. Lecky, the great historian, now has a seat in the English Parliament. He was elected for Dublin University, to fill the vacancy caused by the elevation of Mr. Plunkett to the peerage. He is a Conservative.

The Christian Standard of Philadelphia, which continues to be one of the most luminous and helpful of exchanges devoted to the inculcation of the doctrine of holiness that comes to our table, contains on the first page of the issue of Dec. 14 an excellent portrait of Rev. Dr. William McDonald and an interesting sketch of his life.

Rev. A. W. Proutch, of our Bombay Conference, was put in prison in the contest with the British officials over the rum and opium business. He has been at home a little while, resting from the strain of exciting work. He now returns to India, leaving the first week in January. He has been speaking for the Missionary Society in the West.

The suit for libel brought last week by Mile Jane May, an actress, against Rev. Joseph Pullman, D. D., of Bridgeport, Conn., for alleged defamatory language uttered in his pulpit, is a new form of legal proceeding. Dr. Pullman is one of the most distinguished, best beloved and especially well-poised men in our ministry, and we are very slow, therefore, to believe that he has made charges in his pulpit so personal and specific against any person as to render him legally liable.

Dr. Ramsay, who has supplied Christ Church, Pittsburg, until Prof. Dorchester was able to assume the pastorate, the Pittsburgh Christian Advocate of last week says: "Dr. W. W. Ramsay concluded his temporary services at Christ Church last Sunday, and left on Wednesday of this week, accompanied by Mrs. Ramsay, to Cincinnati, O., in the vicinity of which city they will spend some time. The Doctor renewed old acquaintances in this city, and formed many new ones. The limited time of his stay is regretted by all."

The Boston Herald is responsible for the following announcement: "It is rumored at Yale that Prof. C. T. Winchester, of Wesleyan University, has been offered the Sanford professorship in English literature at Yale, created by the late Judge Billings of New Orleans. The professorship is an endowment of \$70,000, and has never been filled." This is not the first time that leading institutions of learning have

coveted the services of this Professor, so justly renowned as a teacher of English literature. It is hoped that the friends of Wesleyan University will take such prompt and necessary action in the case as to make the wooing of Yale of no effect.

The trustees of the American University at Washington have been informed that Mrs. Francis H. Root, of Buffalo, N. Y., mother-in-law of Bishop Hurst, has bequeathed \$25,000 to the institution.

The following touching note is received from Rev. E. H. Boynton, presiding elder of Bangor District, East Maine Conference, written at Brownsville, Maine, under date of Dec. 12:

"It is with an aching heart that I announce the death, from pneumonia, of Ida, wife of Rev. D. Rand Pierce, of Brownsville, and only daughter of Mr. and Mrs. Ebenezer Files, of Caribou. She died suddenly at one o'clock Wednesday morning, but was not unexpected. There was no cloud, no fear. A sweet and beautiful life, a triumphant death! Four short months of married life, full of labors, abundant in harvest and the promise of great usefulness. Husband, parents, church and Conference sustain a severe loss. An obituary will be sent later."

Baker Memorial Church, Concord, N. H., has lost another of its original and much-beloved members, in the death of Belinda Thayer, widow of the late Jacob B. Rand, which occurred after a brief but very painful illness, the night of Dec. 5. The funeral was held in the church on the afternoon of Dec. 9, conducted by Rev. C. W. Bradlee, of Rockland, Me., assisted by Revs. C. U. Dunning and G. M. Cull. A suitable obituary of this excellent woman will soon appear.

Rev. W. G. Richardson, pastor of St. Luke's Church, Springfield, writes under date of Dec. 14: "Rev. C. A. Merrill has been very ill at his residence, 54 Union St., in this city, but is now slowly but surely recovering. It was the severest attack that he has ever had of his old heart trouble. St. Luke's people and preacher hold Mr. Merrill in the highest esteem, and greatly miss his presence in the prayer and class-meetings of the church."

The Congregationalist will touch a tender chord throughout American Christianity in the following announcement:

"It will be sad tidings to many that the beloved honorary secretary of the American Board, Rev. N. G. Clark, D. D., seems to be slipping away from the scenes of earth, the chances being that he will not live many days. For the last six weeks he has been confined to his bed. No one sees him except the members of his own family. It is hardly necessary to say that he bears his sufferings with that patience and serenity which have always characterized him, and which in these later days liken him more than ever to St. John the Aged."

Rev. J. O. Knowles, D. D., sends us the following characteristic note of explanation:

"Please accept my thanks for the notice in ZION'S HERALD of my 'signal heroism' and your kind personal commendatory note. The newspapers generally have complimented me for my bravery, and some have embellished their reports with 'cuts' of my phiz, more atrocious than those I am reported to have received in my flesh. Alas! that I must relinquish this glory. A witty brother minister said, 'They have charged you wrongfully with some mischief, but this is the first time I have known you wrongfully accused of a good thing.' I am not the only Methodist minister whose fame is largely due to the merits of his wife. The truth is, that there was a fire and danger, etc., and as I was away from home, Mrs. Knowles did just what the papers said I did. I could not have lost much hair. Her still fair looks are somewhat singed, but she is not burned or otherwise harmed. I am very proud of my brave wife and thankful that the glory is in the family."

Brieflets.

Dr. A. B. Leonard preached at Hanson Place Church, Brooklyn, Dec. 15. Dr. Louis Albert Banks, the pastor, greatly desired to equal the figures of last year, which were \$5,225. The General Committee met in Hanson Place last year, and it was supposed the collection would fall off. In the evening, after a short platform meeting, the collection in cash and pledges for the day footed up the same as last year, which is practically an advance of at least \$500, for there were persons represented in the offerings of last year not members of that church who did not give there this year. Hanson Place sounds the key-note for the two New York Conferences.

There is no sex distinction in the application of the pertinent truths contained in this paragraph taken from a contribution in the Forum for December upon "Editorship as a Career for Woman," by Margaret E. Sangster, editor of Harper's Basar:

"Invincible patience, continual attention to details, tireless self-sacrifice, an intuitive via-
cious consciousness, power of synthesis, power of analysis, tranquil impartiality, keen discrimination, a habit of surveying both sides of the question — are indispensable parts of a woman editor's outfit for her position. She must put herself in another's place. She must also inex-
orably hold her own. With gentleness, suavity and tact she must learn to say 'no' as if we were saying 'yes' — so graciously that the de-
nied shall be conciliated. She must have the
courage of her opinions, particularly when some transient accident lifts into prominence and passion themes which are not vital, or that can-
not be settled by sudden acclamation. Many questions arise which are enthusiastically pressed and urged on the public by a few inter-
ested persons until a flame of apparent zeal blazes furiously. The real plain public, on whom we fall back for ultimate settlements of questions affecting the weal of all, are not stirred. The editor must know how to act in

every such crisis — must, above everything, be true to what she deems the highest good."

We are confident that a new and wider horizon is to burst upon our readers in their thought of the Negro, as the result of a more intelligent apprehension of the real condition and needs of the race as a whole. The Negro is a "sick man," much sicker than we have been led to think, and it is impossible to treat him properly and effectively until a correct diagnosis of his case is made. At two different periods we have visited the South to study him. Of the Negro as an individual, with an equal chance with the white man, we are optimistic. Concerning the great majority of the race, burdened with the inheritance of slavery, living in a one-room cabin where decent morality is impossible, a pauper and discriminated against, we are pessimistic. The elevation of the race, with its inheritance and environment (the same would be true of the people of any color under the same circumstances), is the work of centuries. The Northern view of the Negro as to his rights and possibilities is correct, but needs to be enlarged and modified by practical knowledge of the race as a whole in the Southland.

This is our Christmas number, and the sent Child, with what He has become to the world and does for it, is the pervading and vibrant thought in our contributed and editorial columns. The family pages are devoted exclusively to this precious theme.

We desire to wish every one of our readers a "Merry Christmas." It would be a delightful privilege to utter it in person. As these lines are written, a cloud of witnesses surround us — the flocks we were once permitted to shepherd; our ministers, glad co-workers with whom we have fellowshiped in these seven years; the congregations into whose faces we have looked for a single service; the faithful membership of all our churches, many of whom we have come to know, and the greater multitude known only as faithful readers; the sons and daughters who, whether near or far, in the Middle States, the Southland or on the mission-field, find no earthly spot like the old New England home; the beloved Bishops, secretaries, and genial *confrères* of the Methodist press — these are all about us, and we unite with them in the angelic anthem ascribing "Glory to God in the highest, and on earth peace, good-will towards men." We shall all succeed in making this a most joyous Christmas-tide if we are really desirous of bearing more of the Christ to others.

Another of Prof. Davison's scholarly and discriminative contributions will be found on the second page. A distinguished Methodist minister, occupying one of the most prominent Methodist pulpits in the land, told us last week that he prized this series of articles more highly than anything else he was reading in the religious press.

Those of our ministers who have delayed their canvass for new subscribers, and yet who have assured us in person that they were to make a thorough canvass of their church before the year closed, are reminded that "the time is short." What our ministers purpose to do to increase the circulation of the HERALD must be done quickly.

Rev. J. A. Corey, presiding elder of Lewiston District, Maine Conference, writes very wisely and pertinently in his weekly instalment which appears on the 12th page relative to the canvass for new subscribers to ZION'S HERALD. He believes that three days devoted to the work of canvassing, by any minister, will increase the list on his charge twofold.

The editor stated on a recent occasion that there were nearly, if not quite, as many Methodists in the State of Michigan as in all of our New England Conferences. The Michigan Advocate which has just come to hand thus justifies the assertion: "There are today over 100,000 Methodists in the two English-speaking Conferences of this State. Now let us go for another hundred thousand. We have been just eighty-five years growing to the present figures. We ought to double it in ten years." The fact that there was an increase last year to the Methodism of Michigan nearly five times as large as in all our borders, justifies Dr. Potts' optimistic prophecy for the next decade. That such an extraordinary expectation can be reasonably cherished shows that Methodism in New England is very different in itself, and subjected to a very different environment, from that in Michigan.

We are gratified to note that there are encouraging indications from many points that the best people in the South are determined to prevent lynching, that most atrocious barbarity of the age. Several governors of Southern States have called out the militia at their command to protect the poor black man from the ferocious mob that would torture and kill him. Southern legislatures are enacting new laws to prevent lynching. The secular press is coming to the support of the Southern religious press in demanding that the vengeful practice be stopped. But it must not be forgotten, as the American Missionary Association recently stated in a series of resolutions passed against lynching, that "some of the most flagrant outbreaks of this nature have recently occurred in Northern States." And while we condemn without palliation this lawlessness, we are humiliated beyond measure by the fact that some thirty of the one-hundred and fifty cases of lynching which took place last year in this country occurred in the North, and in no instance, in our borders, have those who illegally took the life of a Negro been brought to punishment.

Christmas is near at hand, and the fact is impressed upon us by the beautiful books which are offered for the holiday season. The variety is larger and the quality better than ever before. A visit to our Book Room, 38 Bromfield St., will well repay our readers and they will find upon the counters everything that is new and attractive in the literary line. For the coming week they offer special inducements on Bibles, of which a more extended notice will be found on the last page.

THE WESLEYAN ASSOCIATION. The Annual Meeting.

THE annual meeting of the Wesleyan Association was held in the Committee Room of Wesleyan Building, 38 Bromfield St., Boston, Dec. 11. The members were: Pliny Nickerson, Edward F. Porter, William Clafin, Edward H. Dunn, Alden Speare, James A. Woolson, Francois A. Perry, John G. Cary, Silas Peirce, James F. Almy, Joshua Merrill, Oliver H. Durrell, Warren O. Kyle, Chester C. Corbin, Robert F. Raymond, Charles R. Magee, Matthew Robson, Everett O. Fisk, Charles C. Bragdon, William W. Potter, all of whom were in attendance except William Clafin, John G. Cary, Silas Peirce, James F. Almy, Oliver H. Durrell, Warren O. Kyle, and R. F. Raymond. The editor, assistant editor, and publisher were present, also the following Conference visitors: New England Conference, Rev. W. G. Richardson, W. Henry Hutchinson; New England Southern, Rev. E. F. Clark; New Hampshire, Rev. G. N. Dorz, E. A. Crawford; Maine, Rev. A. A. Lewis, F. H. Haseltine; East Maine, Rev. C. W. Bradlee, E. M. Tibbets; Vermont, Dr. A. L. Cooper. The invited guests present were: Drs. J. O. Knowles, J. H. Mansfield, G. F. Eaton, W. R. Clash, D. Dorothea, D. Sherman, F. Woods, J. D. Pickles, T. C. Watkins, and E. S. Stackpole, Dean M. D. Buell; Profs. G. K. Morris and C. W. Rishell, Revs. George Skene, C. A. Littlefield, F. H. Knight, C. L. Goodell, E. H. Hughes, Franklin Hamilton, and G. G. Winslow, Chaplain D. H. Tribou, Willard S. Allen, A. R. Weed, P. H. Hadley, J. F. Lancaster.

President Dunn called the meeting to order, and after singing "All hail the power of Jesus' name," Rev. A. L. Cooper, D. D., led in prayer. C. R. Magee, the secretary, then read the records of the Association and directors' meetings for the past year, and they were approved. Pliny Nickerson, the treasurer, read his report, showing that it had been a prosperous year, \$16,000 having already been paid towards the indebtedness on Wesleyan Building, with funds in hand to pay \$5,000 more in January.

A. S. Weed, the publisher of ZION'S HERALD, then read his report, showing an improvement in receipts for subscriptions and advertising over the previous year. The editor and his assistant reported concerning the spirit, purpose and general features of the paper. Upon the motion of Hon. Alden Speare, it was voted that the entire profits of the paper for the year — \$3,014.65 — be distributed among the patronizing Conferences on the usual basis.

President Dunn appointed C. C. Corbin, Matthew Robson, and W. W. Potter a committee to nominate officers for the ensuing year, with a positive statement that he must not be considered a candidate for re-election. The committee reported as follows: —

President, JOSHUA MERRILL.
Vice-president, J. F. ALMY.
Treasurer, PLINY NICKERSON.
Secretary, CHARLES R. MAGEE.
Auditor, EVERETT O. FISK.
Directors, WILLIAM CLAFIN, ALDEN SPEARE, C. C. BRAGDON.

The report of the committee was accepted, and the nominees were unanimously elected. President Dunn, in retiring from the chair, made grateful reference to the seven years in which he had served and very happily introduced his successor. President Merrill, in assuming the chair, made brief but suitable expression of his appreciation of the honor conferred upon him. A unanimous vote of thanks was extended to Mr. Dunn for the faithful and able way in which he had discharged his duties during the past seven years.

The members of the Association, Conference visitors, and invited guests then repaired to Young's Hotel for the annual dinner. President Merrill sat at the head of the table, and Rev. Dr. Pickles, his pastor at Tremont St. Church, invoked the divine blessing.

After dinner President Merrill introduced the Conference visitors and invited them to express with perfect frankness any criticisms or suggestions which they had to offer concerning the present management of ZION'S HERALD. A brief abstract of what was said is given below: —

Rev. A. L. Cooper, D. D., the representative of the Vermont Conference, said that when his parents were converted they became subscribers to ZION'S HERALD, and he could still recall the paper as he saw it then. He had been a subscriber for fifty years, and had known intimately the former editors, especially Abel Stevens, Gilbert Haven, and Bradford K. Peirce. He knew the present editor when a preacher in Vermont, was his first presiding elder, and heard his first sermon. He did not always agree with all that the editor said, but he was making an excellent paper and he wished that more people in the Vermont Conference would subscribe for it.

Hon. William Dillingham, the lay representative from the Vermont Conference, not being able to be present, sent the following letter to

the publisher, which was read: "I beg to assure you of the great pleasure it would give me to be present at the meeting of the Wesleyan Association, as suggested. It is a thing I have long desired to do. I fear, however, that I may not be able to do so for the usual reason, viz., prior engagements. You are publishing a splendid paper and deserve all the encouraging endorsements you are sure to receive. The greatest compliment I can pay the paper is to assure you that I read it regularly."

Rev. A. A. Lewis, of the Maine Conference, rejoiced in the privilege of bringing to the Wesleyan Association some expression of the high esteem in which the paper is held in Maine. The editor is to be commended for his effort to bear to his readers the latest assured results of Biblical study. The ministers of his Conference, with very few exceptions, were grateful to the editor for what he does along this line. The paper was never so highly appreciated as today.

F. H. Haseltine, the lay representative of the Maine Conference, said that he had been familiar with ZION'S HERALD from childhood, and that he highly prized the paper.

Rev. E. F. Clark, of the N. E. Southern Conference, said that the paper had a noble record, and that it was being fully maintained. He wished that the master of commission to ministers could be dispensed with. He received so much benefit from the paper personally, and so much good was done in increasing its circulation, that it seemed to him it was unappreciative and unmanly for the minister to accept any commission.

As R. S. Douglass, the lay representative of the same Conference, was unable to be present, the following communication from him was read earlier in the meeting by the secretary: "It is with much regret that I am compelled to say that my doctor has put an embargo on feasting and late hours, and I shall not be able to attend. Please express my regrets to the Association and my regards to the many friends who will be there, and whom it would give me the greatest pleasure to meet on such an occasion."

Rev. C. W. Bradlee, of the East Maine Conference, remembered ZION'S HERALD as far back as he could remember anything. He was a Boston boy and knew personally the earlier members of the Association. Jacob Sleeper was his first Sunday-school superintendent, and Franklin Rand he both revered and loved. John G. Cary gave him his first kindly word as he looked towards the ministry as a profession, and afterwards afforded him substantial aid in his preparation for his life-work. He liked the editor and his paper, and Maine was very fond of the publisher. The "Outlook" he prized very highly, also the family page and "Aunt Serena." He had heard the symposiums criticized, and the request made that more sermons be published.

E. M. Tibbets, the lay representative of the East Maine Conference, said that he commenced housekeeping thirty-seven years ago and provided the new family with ZION'S HERALD as a part of the furniture. He had taken it every year since, paid for it, read it, and then taken it to the Sunday-school to give to some one who was not a subscriber. More of our young people should subscribe for ZION'S HERALD. They cannot be intelligent and helpful Methodists without reading it. He would have no person elected as an official member in our churches who is not a reader of ZION'S HERALD.

Rev. G. N. Dorz, of the New Hampshire Conference, said that he first became acquainted with ZION'S HERALD when as a teacher he was boarding in a peasant family. He asked the good woman of the house concerning the paper he found there, and she said that her son, A. S. Weed, was the publisher and sent it to her weekly. He knew the editor was orthodox, for he belonged to the same Conference class with him and heard him struggle with the Conference course of studies. He enjoyed the HERALD because it made him think. He especially prized the "Outlook" and Sunday-school Notes.

E. A. Crawford, the lay representative of the New Hampshire Conference, said that when he made a home, his wife brought the Bible to it and he ZION'S HERALD, and the two had been his main inspiration and help in his Christian life. The editor was his minister at St. John's Church, Dover, when he was called to the paper.

Rev. W. G. Richardson said that he considered the HERALD one of the best of religious journals. He had compared it critically with representative journals of other denominations, and believed it was equally as able and attractive. He commended the editorials, and said that they suggested sermons to him. He often wished that the Church News columns could be abridged, but did not know as it was practicable to do so. He had heard criticism of the "Personal" column, but confessed that he liked best to read about persons and turned first to that column. He was glad of the symposiums, and did not believe the paper gave too much space to that feature. The HERALD was unique, fresh, suggestive and delightful.

W. Henry Hutchinson, the lay representative of the New England Conference, said that, so far as he knew, everybody conceded that the paper was ably edited. His great anxiety was along the line of increasing its circulation and therefore its usefulness. He hoped that the Association would seriously consider whether it was not possible to reduce the price and largely increase the circulation.

The exercises at the table terminated with the singing of the doxology, and thus closed an unusually interesting and profitable annual meeting.

The Sunday School.**FOURTH QUARTER. LESSON XIII.**

Sunday, December 29.

Rev. W. O. Holway, U. S. N.

FOURTH QUARTERLY REVIEW.**I. Preliminary.**1. **Golden Text:** *The kingdom cometh.* — Matt. 6: 10.2. **The Quarter's Lessons:** Two of the lessons were taken from Judges, one from the Book of Ruth, seven from I Samuel, one on temperance from Isaiah, and a Christmas lesson from Luke. The period covered extends over 400 years — from B. C. 1448, the period of the Judges, to 985, the close of Saul's reign.3. **Home Readings:** Monday — Judg. 7: 13-23. Tuesday — Ruth 1: 14-22. Wednesday — Luke 2: 8-20. Thursday — 1 Sam. 3: 1-13. Friday — 1 Sam. 10: 17-27. Saturday — 1 Sam. 16: 1-12. Sunday — 1 Sam. 17: 36-51.**II. Lesson Analysis.**1. **THE TIME OF THE JUDGES** (Judges 2: 1-12; 16).

The points noted were: The interview between the Angel of the Lord and the Israelites at Bochim — His warnings and their repentance; the faithfulness of the Israelites to their covenant during the rule of Joshua and of "the elders that oversaw Joshua;" the rise of a new generation "which knew not Jehovah," and had not seen His mighty works; their departure from the God of their fathers who had delivered, preserved and blessed them as a nation; their worship of Baalim and Ashtoreth; God's anger and their punishment — "sold into the hands of their enemies;" their distress; and the raising up of "judges" in their behalf who delivered them from the hands of the oppressor.

2. **THE TRIUMPH OF GIDEON** (Judges 7: 18-23).

We learned about the Midianite oppression which had lasted seven years, during which the whole country was annually overrun and impoverished; about Gideon's call; about his army of 32,000 arrayed against the Midianites — its first depletion, which rid it of 22,000 cowards, and its second reduction to only 300; about God's promise that with these 300, equipped only with a torch, a pitcher and a trumpet, Gideon should triumph; about the dream which Gideon overheard in the Midianite camp when he stole down as a spy; about the way in which he stationed the three hundred, and the panic, rout and destruction which ensued when the trumpets were sounded, the pitchers were broken, the torches were waved, and the enemy, mistaking friend for foe, destroyed each other in their flight.

3. **RUTH'S CHOICE** (Ruth 1: 14-22).

We learned about Elimelech, his wife Naomi, and two sons Mahlon and Chilion, driven by famine from their home in Bethlehem and finding a home in Moab; about the death of the father, the marriage of the two sons to Moabite wives and the subsequent deaths of the husbands, leaving three widows; Naomi's decision to return to Bethlehem after a ten years' sojourn in Moab; the determination of her daughters-in-law to go with her; her advice to them to remain in their own land; Orpah's acceptance of the advice; Ruth's beautiful determination to go with Naomi and cast in her lot with the people of God; their arrival at Bethlehem; the astonishment of the townspeople; Naomi's preference of Mara to her own name because of her afflictions; and Ruth's subsequent fortunes.

4. **THE CHILD SAMUEL** (1 Sam. 3: 1-13).

The night scene in the sanctuary; Eli and Samuel both sleeping; the mysterious Voice calling the latter by name; his thrice-repeated mistake in supposing that Eli called him; the priest's instructions to respond, "Speak, Lord, Thy servant heareth;" and the judgment pronounced on Eli and his house because of his sons' misconduct and his own neglect to restrain them — constitute an outline of the lesson.

5. **SAMUEL THE JUDGE** (1 Sam. 7: 5-15).

The principal points were: The Israelites groaning under the Philistine yoke; "lament after Jehovah;" expressing their contrition to Samuel, he summons the tribes to Mizpeh; the people solemnly renounce idolatry, confess their sins, fast, and pour out libations of water in token of the irrevocability of the covenant which they newly make with Jehovah; Samuel prays and "judges" them; the Philistines, scenting rebellion, march upon Mizpeh; they make the attack just as Samuel was offering sacrifice; discomfited by a frightful thunder-storm, the Philistines flee; the Israelites pursue, slay them in great numbers, and effectually subdue them, subsequently recovering several cities; a great memorial stone raised by Samuel at Ebenezer as a memorial of the victory.

6. **SAUL CHOSEN KING** (1 Sam. 10: 17-27).

The congregation of Israel convened by Samuel at Mizpeh; the people reminded of their ingratitude in rejecting their Almighty Deliverer and Leader and asking for a king, but bidden to present themselves by tribes and thousands that the lot might be cast; the tribe of Benjamin, the family of Matri, and Saul the son of Kish successively taken; the disappearance of Saul; his detection (hid among the stuff); his introduction to the people as "the chosen of the Lord;" his towering height and kingly aspect; the people's shout — "God save the king;" the people

dismissed; Saul's return to Gibeah attended by a loyal escort; and his discreet silence towards the "sons of Belial" who held off and made him no present — constitute an outline of the lesson.

7. **SAUL REJECTED** (1 Sam. 15: 10-23).

The principal points were: Samuel informed of Saul's disobedience in the matter of the Amalekites; his grief and indignation; his journey to Gilgal to utter God's sentence; Saul's hypocritical profession to have followed the commandment of the Lord; Samuel's inquiry into the meaning of the beating and lowing which he heard; Saul's evasive reply that the people had spared the choice sheep and oxen for sacrifice; Samuel's reminder of Saul's humility when called to the throne, so unlike his haughty self-will now when commissioned by God to destroy the Amalekites utterly, both man and beast; Saul's persistent iteration that he had obeyed; Samuel's sharp rejoinder, "to obey is better than sacrifice," while rebellion was classed with idolatry and witchcraft; and the sentence that God had rejected His disobedient servant.

8. **THE WOE OF INTERMPEHRAN** (Isa. 5: 11-23).

A woe was pronounced upon those who both rose early and sat up late to indulge the appetite for drink, summoning the aid of music at their feasts, but thoughtless of God's work and the operation of His laws. National captivity awaited nation so besotted, and something worse — Hades with enlarged jaws was waiting to swallow up forever both the mean and the mighty; its glutinous nobles would perish with famine, its tipping people would die of thirst. A woe was also pronounced upon the presumptuous and defiant, who, harnessed, though unconsciously, to their own sins and punishment, scornfully challenged God to carry out His threats. Those who confuse moral distinctions, calling evil good and good evil, were denounced; likewise, the self-conceited. A final woe was uttered against those who prided themselves on their ability to drink to excess without getting drunk.

9. **DAVID ANOINTED KING** (1 Sam. 16: 1-13).

Samuel's bitter grief for the rejected Saul was rebuked, and he was bidden to fill his horn with oil and go to Bethlehem and there anoint one of the sons of Jesse. Expressing fear of the king's wrath he was told to take a heifer and invite the family of Jesse to a sacrifice. The alarm of the elders of Bethlehem at his arrival was quieted by his announcement, and they, with Jesse's family, were invited. Neither of the sons of Jesse satisfied the divine inspection, which looked not to stature, but to the heart. David, the youngest, the "ruddy" shepherd lad, was then sent for from the field, and Samuel, following the divine intimation, anointed him among his brethren, none present probably, excepting Samuel, understanding the significance of the act. Samuel returned to Ramah, and "the Spirit of Jehovah came upon David."

10. **DAVID AND GOLIATH** (1 Sam. 17: 38-51).

Goliath's challenge and the terror inspired by his immense size and armor; David's visit to the camp and acceptance of the challenge; Saul's attempt to clothe him in his own armor, and the ill success of the attempt; David's choice of his familiar sling and stones and staff; Goliath's contempt for David's youth and unwarlike guise; his threats and curses; David's confident retort that he came as the champion of the God who had been defied and his warning that he would smite the giant and defeat the Philistine host; David's successful aim; the fall and decapitation of Goliath, and the defeat and slaughter of the Philistines — were the principal events of the lesson.

11. **DAVID AND JONATHAN** (1 Sam. 20: 32-42).

Pursued by Saul to Ramah, David took advantage of Saul's frenzy and stupor to hasten back to Gibeah and confer with Jonathan as to what course to take. David was sure that his life was in danger. Jonathan could not believe that his father at present had any deadly purpose against David. The two friends arranged a test of the

king's intentions. David would absent himself from an approaching festival on the pretence of a family festival at Bethlehem. If Saul showed indifference, David, who meantime would remain concealed near by, would return to the court; if Saul should be angry, then they would know that "evil was determined," and David could flee. David's suspicions proved to be well-grounded. The two friends met in secret and then sorrowfully parted.

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12. **THE BIRTH OF CHRIST** (Luke 2: 8-20).

The shepherds watching their flock by night in the fields adjacent to Bethlehem; the opening heavens; the angels proclaiming "good tidings" and announcing the birth in the city of David of "a Saviour, which is Christ, the Lord;" the "sign" of which would be "a babe, wrapped in swaddling clothes, lying in manger;" the sudden appearance of "a multitude of the heavenly host," whose glad song of praise was "Glory to God in the highest, and on earth peace, good will towards men;" the eager journey of the shepherds, and their discovery of the Child, and of Mary and Joseph; the wonders and comments of many; the attention paid by the virgin-mother to every word, and her pondering of these things in her heart — were the principal points of the lesson.

III. Questions.

1. From what books were the lessons taken?
2. What period of time was covered?
3. Tell the story of what occurred at Bochim.
4. How old was Joshua when he died?
5. Into what idolatry did the Israelites fall?
6. Who were Baal and Ashtoreth?
7. What mercy did God show to His apostate people?
8. Who oppressed Israel in Gideon's time?
9. How large an army did he raise at first?
10. Why, and how, and how much was it depleted?
11. How was each man equipped?
12. Tell how the Midianites were routed?
13. Tell about Naomi and her family.
14. Where did they go, what alliances did they form, and what afflictions befall them?
15. Who returned to Bethlehem with Naomi?
16. Tell about the after fortunes of Ruth.
17. Tell the circumstances of Samuel's call.
18. What was the substance of the message given to him?
19. Why did Samuel gather the tribes at Mizpeh?
20. How did the people evince the sincerity of their repentance?
21. What attack was made upon them, and why?
22. What intervention occurred?
23. What memorial was erected?
24. Why did Samuel convene the people for the second time at Mizpeh?
25. What reproach did he voice?
26. Who was chosen by lot?
27. How was he greeted when found, and why?
28. What command was laid upon Saul in the matter of the Amalekites?
29. How did he keep it, and how did he try to justify his course?
30. What fundamental truth did Samuel enunciate to him?
31. What woes were pronounced in Lesson VIII, and why?
32. With what new commission was Samuel's lament for Saul checked?
33. How did he conceal his purpose in going to Bethlehem, and why?
34. What mistake did he nearly make?
35. How was it rebuked?
36. Who was finally selected?
37. Describe Goliath.

1. 38. Who finally accepted his challenge?
39. How did Saul try to prepare him?
40. What weapons did he finally use?
41. Describe the meeting, the words that passed, and the result.
42. What made Saul jealous of David?
43. What agreement did David and Jonathan reach?
44. What resulted? Describe the interview between the friends.
45. To whom and when was the birth of the Saviour revealed?
46. What were the tidings, and what the sign?
47. What song was sung by the heavenly choir?

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STEPHEN F. WHITMAN & SON, Phila., Pa.



The Conferences.

[Continued from Page 6.]

to sustain the expense were forthcoming. A greater work could also be done for humanity than can be done by one alone. The Lord has blessed Mr. Taplin's work. The members of the church are quickened, several having renewed their testimony for Christ.

Isle La Motte. — The people of the island, to the number of over fifty, met at the Methodist parsonage on Thanksgiving evening, and gave the pastor a pound party. A praise service was held in the church which was largely attended, and this afforded an opportunity for the people to enter the parsonage with refreshments and pounds while the family were absent.

Elmira. — Rev. Alfred Sharman was so ill, Sunday, Dec. 1, as to be unable to fill his place in the pulpit. A social meeting was held instead of the preaching service.

Grand Isle. — A revival is in progress here. The South Hero people are attending the meetings.

Franklin. — A sub-district Epworth League rally will be held here Dec. 18. Revs. G. L. Story, of Bakerfield, and W. M. Newton, of Waterbury, are expected to address the meeting. D.

Montpelier District.

Putnam. — A genuine surprise party was given Rev. H. E. Parker and family at the parsonage in Putney the evening before Thanksgiving. It was upon the sixth anniversary of Mr. and Mrs. Parker's wedding. A large company from Putney and Brookline gathered at the parsonage. Instrumental music — cornet, violin and organ — song, reading, cake and coffee furnished entertainment. A large parlor lamp, a nice rocking-chair, a good-sized Thanksgiving turkey, and several dollars in cash, were among the things the people neglected to take away with them. Revival services, with good results, have been held on the Brookline part of the charge.

Proctorsville. — Rev. L. D. Foster, a local presbyter for many years connected with our church at Proctorsville, died at his home on Grafton St., Chester, from apoplexy, Nov. 18. The funeral was held Nov. 21, Rev. W. I. Joseph, of Proctorsville, officiating. The friends of Mrs. Joseph will be pleased to learn that she is rapidly recovering from her serious illness with typhoid fever.

Brownsville. — The church, which has been closed for some time, undergoing very extensive repairs, will be reopened early in January.

Montpelier. — Dr. J. W. Hamilton, secretary of the Freedmen's Aid Society, preached in Trinity Church last Sunday evening to a full house. The local papers speak very highly of the sermon.

Montpelier Seminary. — The fall term, which was suspended for a few weeks on account of typhoid fever, was reopened last Tuesday. It is very gratifying that nearly every one of the students (except a few who have not yet recovered sufficiently to resume work) have returned to the school and with them several new students. It is very evident that the management of the school has the full confidence of its patrons. All the fever patients are convalescent.

Randolph Centre. — Three were baptized last Sunday and 3 received in full. The pastor, Rev. C. F. Partridge, is doing excellent work and is much in favor with the people.

Hartland. — At the quarterly meeting, Dec. 8, 2 — a father and infant daughter — were baptized, 1 received on probation and 2 received by letter into the church at Hartland. At North Hartland the church was reopened for service after being closed for several weeks undergoing repairs.

Bellows Falls. — Rev. and Mrs. J. W. Narrows are rejoicing over the birth of a daughter.

Bradford. — The King's Daughters have recently placed a memorial window in the church.

Windsor. — The church at Windsor is completed except the pews. Services are held in the vestry. The Bethel has been sold. The new church has cost between \$11,000 and \$12,000. It is expected that the dedication will take place the middle or last of January. The Preachers' Meeting for Montpelier District and the Epworth League convention will be held in connection with the dedication.

Ludlow. — The Junior League gave a very interesting missionary entertainment in the church, Friday evening, Nov. 29. The subject was, "Voices from Over the Sea." Eight or ten of the Juniors were dressed in the costumes of the different countries "over the sea," and in song or speech made the audience acquainted with the life of that particular country. The entertainment was a decided success. With the proceeds of the entertainment the Juniors purchased a beautiful silver communion service, which they presented to the church. Something new in the line of Sunday-school work was introduced at Ludlow on review Sunday, namely, a written examination on the lessons for the quarter. One of the Juniors answered correctly every one of the thirty questions in review. Not all of the older members of the school did as well. L. L.

Reopening at Ludlow, Vt.

THE Ludlow Methodist Episcopal Church was organized as a separate church in 1872, with Rev. N. F. Perry as pastor. Previous to this time it had been supplied from Proctorsville. During Mr. Perry's pastorate of three years the church prospered, and plans were formed for the erection of a house of worship. The edifice was not built, however, till 1875, during the first year of Rev. L. E. Rockwell's pastorate. It was dedicated Dec. 22, 1875. The following pastors have served the charge: 1877, G. F. Buckley; '78, F. H. Roberts; '80, A. J. Hough; '82, E. Snow; '85, W. D. Malcolm; '87, E. M. Reynolds; '92, B. Morgan; '94, A. E. Atwater, the present pastor.

Sunday, December 1, marked another milestone in the history of this church. It was the occasion of the reopening of the church after having been closed for several weeks for extensive repairs. Presiding Elder L. L. Beaman preached the reopening sermon to a large and attentive audience from the text, "I am come that they might have life, and that they might

have it more abundantly." The sermon was able and eloquent. Following the preaching — and fittingly so — the sacrament of the Lord's Supper was observed. The communion service, which was used for the first time on this occasion, was the gift of the Junior League to the church. A large number partook of the elements. It was a very sacred and impressive occasion. Among the repairs on the church

is progressing. We met in quarterly conference twelve business men, besides women — all stalwart and loyal Methodists. The congregations are filling their beautiful church and souls are finding their way to Christ. The pastor, Rev. F. E. White, is popular and happy.

Hodgdon and Linneus. — Rev. E. V. Allen has been enjoying a most blessed revival on his charge. Sixty or more have given evidence of conversion and the whole town has been stirred. The pastor has been assisted by Rev. Mr. Buffum, of the Maine Conference.

Easton. — Rev. M. W. Newbert, on account of failing health, was obliged to leave this charge, much to the sorrow of the people and against his own will. Rev. Mark Sippreille took his place, however, and all are contented and the work is going well.

Fort Fairfield. — Rev. J. H. Barker is enjoying his third year here, and is winning the people. A decided improvement was to be seen since our last visit. The pastor is ably assisted by his excellent wife, and success must come to Fort Fairfield Methodist.

Caribou. — Rev. D. H. Piper has recently made a trip to Pennsylvania, and returned with his bride. A pleasant pastor's home is now opened to tramping presiding elders and others and a most cordial welcome given. The pastor is in labor abundant, and, unquestionably, the church in all departments is prospering.

E. H. BOYNTON.

Bucksport District.

Calais, Knight Memorial. — Within the last two years this society has greatly improved its parsonage property. The foundation has been thoroughly repaired and a first-class furnace, with other improvements, added; the roof has been raised some six feet, greatly enlarging and improving the chambers; a bath-room fitted with all the modern improvements has also been put in. With the enlargement and improvements, this is now one of the best parsonages on the district. The Epworth League is responsible for the bills in grading the grounds, which when completed will add very much to the attractiveness of the place. On the evening of Oct. 23 nearly one hundred of the friends of the pastor and family gathered at the "house-warming" to congratulate the friends who had been instrumental in bringing this to pass. A very pleasant evening was spent. There are tokens of spiritual interest and growth, with large and attentive congregations. Rev. A. S. Ladd and wife are doing a great deal of work in this city; and its nature is such that the results will be seen and felt long after they have completed their full term with this church. We notice in a local paper that a "charity concert" is to be given just before Christmas under the direction of Mr. Ladd, the proceeds to go to the deserving poor of the city and city.

Calais, First Church. — A new furnace has recently been put into the vestry, a range worth \$50 into the parsonage, and money secured to pay for putting electric lights into the vestry. The spiritual interests of the people are well cared for, and under the leadership of their pastor we believe they are going on to victory. Good congregations and good interest in all the services, is the report that comes from this field.

South Robbinston and Perry. — Here the work of the Lord is being pushed by Rev. J. D. McGraw. Consecration to the work on the part of pastor and people will accomplish much for God among the people on this charge.

Pembroke. — Under the leadership of Rev. E. S. Gahan, the work moves. Faithful presentation of the Word is being rewarded by tokens of the Lord's presence among the people. The faithful are standing side by side with their pastor.

Edmunds and Marion. — Earnest efforts are being put forth to lead believers onward into the deep things of God, as well as to save the lost. The finances of the charge are in good condition — the best they have been for years — owing to the faithful and persistent efforts of a few to have a system in these matters and of working that system.

Lubec. — The persistent and faithful labors of the pastor and his valuable assistant — a recently secured local preacher — are proving that the "long pull, the strong pull, and the

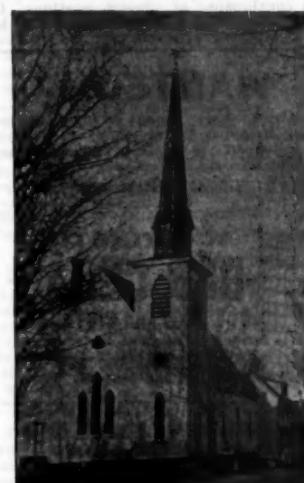


Rev. A. E. Alwater.

The present pastor of the church at Ludlow, Rev. A. E. Alwater, was born at Auburn, N. Y., Aug. 23, 1857. He entered business in 1875; married Miss Lizzie C. Robins, a daughter of a Methodist minister, in 1877; resumed his studies in 1883; graduated from Cazenovia Seminary in 1885, and from Syracuse University in 1886. After graduation he entered the work of the Young Men's Christian Association as general secretary at Saratoga Springs, N. Y., where he remained five years. In April, 1894, he was admitted on trial in the Vermont Conference, and stationed at Ludlow.

might be mentioned the following: the new slate roof, the redressing of the seats and altar, the placing of five trusses in the auditorium, the new carpet, the decorating of the whole church, the matting in the halls, and the carpet in the vestry.

Much credit is due the Epworth League for their part in the improvements. They purchased the carpet, and paid all the bills incurred



Ludlow Methodist Episcopal Church.

in putting in the trusses and decorating the church. The Ladies' Aid Society have not been inactive during this time of repairing. They have connected the parsonage with the village water and sewer, put in a bath-room, and done considerable painting and papering. The total improvements made amount to \$250.

East Maine Conference.

Bangor District.

Alton, Argyle and West Oldtown. — Rev. S. M. Small, the happy pastor, is in labor abundant. Saturday evening and Sunday he took us forty miles through the mud in his carriage. We preached four times, held business meetings, etc., and were nothing injured. Good congregations, everybody hopeful, and the church debt melting away — a prosperous year, surely!

East Corinth and Corinth. — Two or three days with Rev. J. W. Day convinced us that there is no diminution of interest. A good revival spirit prevails, with harmony and good-will all over the charge.

Hartland and St. Albans. — The report from this charge is reviving: Nov. 24, 14 were baptized, 4 received into full membership, and 30 received on probation. A new furnace is all paid for; the Sabbath-school has increased one-third and the class-meetings have more than trebled. The Epworth League has doubled in membership. Rev. I. H. Lidstone surely is happy.

Houlton. — This enterprising church, in this enterprising village, with an enterprising pa-

sonage, is sure to win. There is a good interest and an encouraging outlook.

Eastport. — After a few weeks of much-needed rest, the pastor is at his post again, and is encouraged by the outlook for the fall and winter months.

Alexander and Meddybemps. — The recent session of the Ministerial Association was a great blessing to many on this charge. Since Conference the work has been going steadily on; souls have been reclaimed and saved, and the church greatly strengthened.

Cutler. — Under a recent date the pastor writes: "We are going ahead claiming the victory for the Master. Have had two weeks of extra meetings. Two have been forward for cleansing and the interest in the meetings is increasing. Large numbers are in attendance, and I am hopeful of a great victory."

Orrington Centre and South Orrington. — Interest in all church work is on the up-grade. One has recently been converted. Oct. 27, 2 were received into full membership in the church. The

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class at South Orrington is the largest in membership and the best interest is manifest that has been known during the last three years. Such is the encouraging report of the pastor.

Gott's Island. — "Two have recently made a start for the kingdom, and others are under conviction," is the report that comes from this isle of the sea. With a new church nearly paid for, and a devoted and earnest membership, the pastor is full of courage and faith for the future.

Portland District.

Biddeford. — Sunday, Dec. 1, 4 young ladies and 2 young men were received from probation into full membership, and 1 lady was received on probation. A large congregation attended the service in memory of Mr. Levi G. Hanson. Revival meetings through the week were well attended and of deep interest. The church remains close to God in this work. Dec. 8, anniversary day, there was a very large attendance all day. Rev. M. B. Pratt, of North Andover, Mass., preached at 10:30 A. M., much to the enjoyment and profit of the people. The pastor, Rev. H. E. Frohock, preached the anniversary sermon at 2:30 P. M. The evening was devoted to the "Old Songs and Hymns," and to reminiscences by the oldest members of the church present. The large vestry was crowded, and the meetings continued during the week.

Peak's Island. — We found a good winter congregation. The pastor and people are evidently trying to make the most of each season with the marked changes that occur here. The Sunday-school library has been supplied with new books, evidently to carry out the program, in winter see less and read more.

Gorham. — Last week the busy women of this place prepared about one hundred volumes to be placed in the Sunday-school.

Hollis Centre. — This church has the good fortune to have horse-sheds, and they are well patronized. As many people ride, special effort is put forth to make strong Sabbath services. A lot for a parsonage has been purchased, and the work prospers, with Rev. G. F. Cobb, pastor.

Eliot. — On Sunday, Dec. 1, one young lady, a teacher, decided for Christ, and a spirit of thoughtfulness prevails. The Sunday-school has bought carpeting for the vestibule and contributed to church expenses about \$30.

Saco. — Dec. 1, 4 were baptized and 7 received into the church. Rev. A. A. Lewis, the pastor, represented the Conference at the recent meeting of the Wesleyan Association. He had a pleasant trip, and reports a kind reception to the delegates and an interesting meeting.

Goodwin's Mills. — At this place one young lady, a teacher, made confession of Christ in the love-feast, Dec. 8. The pastor, Rev. W. H. Barber, was assigned to read a paper on social questions at the Biddeford Preachers' Meeting, and as there was too much snow for a wheelman, and the mail team was not in season, he walked six miles on the cold morning of Dec. 9 to meet his engagement. The essay awakened discussion. That might be expected, as the pastor was doubtless a match for the perseverance.

A question has been raised relating to a later date for the Conferences in Maine. The Bishops' meeting opens at Clifton Springs, April 22, and the last Conference as now booked will probably adjourn the 20th, therefore there can be no postponement.

Augusta District.

Industry and Stars. — The parsonage has been greatly improved, and within has a very inviting appearance. Rev. A. S. Staples held revival meetings in Stars in November, and twelve started in a Christian life. Many of them were heads of families. The social meetings are good and preaching services well attended.

New Sharon. — The work is going well. There has been quite an increase in attendance on the meetings, especially on Sabbath evenings. Rev. and Mrs. L. L. Holway have been taking a short vacation, spending Thanksgiving at his father's in Worcester. He is hoping to hold revival meetings soon.

North Augusta. — Since Conference sixteen have been hopefully converted, most of them in mature life. Last Sabbath a number partook of the sacrament for the first time. The attendance on all the services has greatly increased. The outlook is hopeful. Rev. S. D. Leach is abundant in labors.

Augusta. — Within two weeks 10 more have joined on probation, making in all for the fall up to date, 52. The Sunday-school has increased within three months from an average of 60 to 115. Three receptions have been held in the vestries within a few weeks, decidedly increasing the interest in the meetings and giving an impetus to the revival. Five were seeking the Lord last Sabbath evening, making in all twenty-two within two weeks.

Wayne. — The dedication of the new chapel and improvements on the church occurred on Tuesday, the 10th. Dr. C. W. Gallagher preached an able and inspiring sermon to a large congregation. Five of the old pastors, with other ministers, were present. In the evening was a praise meeting and reception of former pastors, by whom addresses were made, and in connection with which Rev. C. A. Laughton gave a history of the church, informing us that the first Methodist sermon preached in what is now Wayne was in 1795, making this the centennial of Methodism here. The dedication was an appropriate celebration. The chapel was a gift to the church by Mr. P. F. Pike, and the furnishings by his wife — gifts greatly appreciated by all the members and congregation. The bills for repairs on the church are paid. The chapel and repairs on the church make improvements to the amount of over one thousand dollars. The chapel is on the north side of the church and connected with it. Its front is a continuation of the front of the church, doors opening between them. It is heated with a stove and seated with fifty chairs. The building is of the best material and workmanship. The roof is covered with steel roofing; the roof of the church is also of the same material. The church has been beautifully frescoed, the work of Mr. Harry Cochran. An altar with an altar rail has been added, making the church a Methodist church in fact as well as in name, where the sacraments can be administered in accordance with our Discipline. It is a strange fact that most of our churches in this section built a quarter of a century ago and more, are without altars, and some of our members seldom see the Lord's Supper administered in a Methodist way. The entrance to the church is by a passageway through double doors in the middle of the front. Mr. Laughton at once commenced revival services. Revs. H. Chase and J. M. Woodbury remained to assist him.

Prof. Wm. C. Strong, of Bates College, Lewiston, a Methodist layman, and formerly professor at Kent's Hill and at Denver University, read a paper on "Evolution." He took the position that all preachers ought to accept evolution as an established doctrine. The brethren were disposed to debate the Professor's points, but the lateness of the hour prevented extensive discussion.

Rev. E. S. Stackpole, of Auburn, read several chapters from his forthcoming book on "The Modern Prophet." He took some rather advanced views on the subject of inspiration and prophecy, but on the whole the positions of the essayist aroused but little opposition, and much favorable comment.

All were glad of an opportunity to hear an excellent sermon by Rev. C. C. Phelan, of Westbrook, who has recently come to us from the East Maine Conference.

E. O. THAYER.

tended and proved to be a very enjoyable and profitable occasion.

Wilton. — A revival has been in progress for a few weeks. Rev. B. F. Fickett is assisted by Rev. Mr. Bickford, an evangelist. At last reports thirty-five had professed conversion. The new chapel will be ready to dedicate soon.

The Maine Wesleyan Seminary opened its winter term, Tuesday, the 10th, with an increased number of students.

Lewiston District.

West Bath. — Rev. C. H. Young, a local preacher from South Paris, has supplied the pulpit for three months. Extra meetings were held in October, during which eleven persons were converted and two reclaimed. At the quarterly meeting, Nov. 17, 9 persons were baptized and 2 received into full membership. Of the converts baptized one was a man seventy-eight years old, a second was his son in middle life, and a third, a young lady, a granddaughter to the first. Sunday services have been discontinued for the winter, but a Wednesday evening meeting will be maintained whenever practical.

Beacon St., Bath. — The pastor, Rev. M. C. Pendexter, has been confined to the house by sickness for several weeks, narrowly escaping pneumonia. His pulpit has been well supplied by his brother preachers of the city and Conference. At this writing he is improving in health and hopes soon to resume his accustomed labors.

North Portland. — Four have been received in full from probation and 1 by letter. Extra meetings are in progress, Rev. C. H. Young assisting the pastor. Two have already sought Christ.

West Durham. — The interior of the church edifice has been greatly beautified, the exterior is receiving a new coat of paint, and other incidental repairs are made. The Epworth League, under the earnest leadership of the pastor, Rev. A. F. Hinkley, has effected these needed improvements. Mr. Hinkley finds time to do some excellent work with the stereopticon both in his own parish and elsewhere. He is open to a limited number of engagements.

South Auburn. — Rev. J. R. Remick has discontinued preaching here, and is reported by the daily press as preaching for the Baptist Church in Milo, Me. In the absence of the regular pastor, Rev. C. H. Young, of South Paris, has consented to supply the pulpit every other Sunday until Conference, assisting as an evangelist in other charges in the intervals between his appointments here.

Yarmouthville. — Two were baptized at the quarterly meeting, Dec. 8, and 2 received in full, making 6 received in full recently. The society here now numbers twenty-five members. Seventy dollars has been expended in shingling the Universalist edifice, in return for which the Universalist society has given the M. E. society a lease of the edifice for three years. Rev. C. H. Simonton has proved himself an earnest and efficient worker during his pastorate here, and has made for himself many warm friends who desire a continuance of present relations. It would seem as though there is ample room in

WANTED.

Any one desiring the services of a young lady who can teach or play the cornet (having been a pupil of Henry C. Brown of Boston for the past four years), will learn rates, available time, etc., by addressing

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of trials, joys, sorrows, and spiritual growth.

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With 200 new illustrations from

record? Mr. Mabry's home is graced by the presence of his mother, an aged saint of ninety-one years, who testifies that her life has known more of sunshine than of shadow and that the best of life is beyond.

West Cumberland and South Gray. — A protracted meeting of two weeks has been held. Nine persons have sought Christ recently, eleven during the year. Regular preaching services are held at South Gray every Sunday afternoon, with good attendance and interest. A Sunday-school has been organized and four scholars have professed Christ.

Cumberland and Falmouth. — Two have recently sought Christ. A neighborhood prayer-meeting has been established. The pastor reports some discouraging conditions, but the interest is surely deepening and faith claims the victory.

Chebeague Island. — The good work continues. Since our last report several young people have been hopefully converted. Nine persons were baptized, Nov. 24; others await baptism by immersion. Twenty-two have joined on probation, and there are more to follow. Mrs. Trauton has been made teacher in one of the public schools; her youngest daughter, Grace, teaches the primary school.

We are persuaded that three days of earnest, persistent effort devoted to securing new subscribers to ZION'S HERALD would double the list for Lewiston District. Many of our families take no church paper, some no religious periodical of any kind. If Christian character be the most precious thing produced in home or State, surely the preacher in charge can hardly do a family a greater service than to open the door for the entrance of this silent yet potent messenger of good.

JUNIOR.

New England Conference.

Boston Preachers' Meeting. — Bishop Mallalieu delivered an earnest, stirring address before the meeting on the general outlook before the church, and the need of thorough faith and consecration. Next Monday Rev. Dr. Waugh, of Indie, will address the Meeting.

Boston South District.

South Boston, St. John's. — The tenth anniversary services began last Sunday. In the morning the pastor, Rev. W. T. Perrin, preached a historical sermon from the text Ps. 128: 3: "The Lord hath done great things for us whereof we are glad." It was a sermon unique in design, taking the form of a psalm with verses, at the conclusion of every one of which the preacher sang the refrain of inspiration: "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." The roll-call of members was a most interesting feature of the morning hour. In the evening Bishop Mallalieu preached a moving sermon from Heb. 2: 14: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." At its close the people gathered in great numbers around the altar for a consecration service. Tuesday, Dec. 10, the last dollar of indebtedness on the church property was paid, and the people sing "allelujah." Not connected with the anniversary, but as an incident of the day, it may be mentioned that a meeting in the interests of Armenia was held in the afternoon, at which Rev. A. H. Nazarian, a native of that country, spoke with burning eloquence and indignation protest of the wrongs perpetrated upon his fellow countrymen. The anniversary services continue all this week.

Bethany Church, Roslindale. — A fair was held for three days last week. An attractive, ribboned booklet, containing a picture of the church property and half-tone portraits of the pastors who have served the church since its beginning, was a special feature.

Franklin. — The Epworth League of this church held a dollar social Wednesday evening, Dec. 11. Eighteen dollars had been earned in various ways. Each related his or her experience, in rhyme, thus making a pleasant entertainment. Refreshments were then served. The beloved pastor and wife, Rev. and Mrs. W. S. Jagger, are always ready to work with the young people.

Holyoke Park. — The Epworth League of this church is active and helpful. Nov. 21 a reception was given to the entire church and congregation. A fine literary and musical program was arranged, and light refreshments were served. A class in Bible study has been organized, meeting once a week, and conducted by Mr. Lucius Bugbee of Boston University. This class is well supported, and great interest is manifested. A course of five concerts and entertainments has been provided. The object of these entertainments is not for revenue, but to afford the people something that is choice and entertaining. A reception was given Dec. 4 to the Dedham and Mattapan Leagues. The Mercy and Help department is very active in all lines. The pastor, Rev. F. T. Pomeroy, is with the young people in all their plans.

U.

Worcester. — On Dec. 12, Trinity Church opened her doors for the purpose of holding a concert for the benefit of Zion M. E. Church, which, under the direction of Rev. J. Sulls Cooper, is making a heroic effort to build a new edifice. W. B. Fay, wife and daughter, have gone on a long trip to the Sandwich Islands, whence they will return late in the winter to California, not reaching home till the first of June. Trinity will miss them.

Lawson St. — While bad weather prevailed for a part of the time, yet the Rainbow Fair was a great success. The church edifice being so far away from the centre of the city, it was deemed desirable to hold the fair in Washburn Hall.

Lake View. — An Epworth League has been organized here, with a membership of 28. As Rev. Alonzo Sanderson is the promoter, the League will start and run successfully.

QUIS.

Boston North District.

Dr. Eaton, presiding elder, reports that the ministers' salaries on his district have been advanced this year \$1,500.

Charlestown, Monument Square. — The congregations here are increasingly large. Additions to the membership are pleasantly frequent. Rev. J. W. Higgins, pastor.

Townsend. — Rev. Leo A. Nies, a probationer of the Austin Conference, now a post-graduate student in Boston University, is supplying this

church most successfully. He has recently been transferred by Bishop Foss and Andrews to the New England Conference.

Newton Highlands. — A three days' fair in City Hall has just closed. Rev. Arthur Bonner, pastor, and his wife are working heroically, and are sustained by a loyal people.

Maynard. — The new church will probably be ready for dedication in February. Rev. I. A. Meier, pastor.

Clinton. — Evangelists Stevenson and Bell have been assisting the pastor, Rev. H. H. Paine, in a series of revival meetings. There have been many conversations and the church has been filled with new courage. Mr. Paine writes: "As a preacher Mr. Stevenson is Scriptural, earnest and forceful. He exalts Jesus Christ as God's Son and the world's only Redeemer. Mr. Bell is a Gospel singer of rare excellence. He is very successful in personal work and in winning the young people, over thirty of whom were brought out in these meetings." The pastor is busy gathering in the results of this work.

Boston East District.

North Andover. — Rev. M. B. Pratt of this church preached Sunday morning, Dec. 8, at Foss St. Church, Biddeford, Me., it being the 25th anniversary of the dedication of the vestries of that church. The Evening Record published a full report of the able and pertinent sermon.

U.

Springfield District.

Chicopee Falls. — At the third quarterly conference, held Dec. 8, Rev. N. B. Fink reported 23 additions to the church, one death, and one removal by letter, during the quarter. All depart-

[Continued on Page 12.]

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

Dean's Rheumatic Pills. absolutely cure Rheumatism and Neuralgia. Entirely vegetable. Safe.

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Church Register.

HERALD CALENDAR.

Providence Dis. Min. Asso., at First Church, Newport, Feb. 10, 1896
Norwich Dist. Min. Asso., at Jewett City, Feb. 17, 1896
CONFERENCE. PLACE. TIME. BISHOP.
New Eng. South'n, Fall River, Mass., April 1, Foster
New York East, New Haven, Conn., " Merrill
New York, New York City, " Mind
New Hampshire, Lawrence, Mass., " Fowler
Maine, Auburn, Me., " Merrill
New England, Springfield, Mass., " Foss
Vermont, Barre, Vt., " Fowler
East Maine, Oldtown, Me., " Merrill
Troy, Gloversville, N. Y., " Fowler

Feb. 10, 1896

ATTENTION, BATTALION! — Having been appointed to make a list of all who served in the Civil War, who were then or are now members of the New England Conference, will the brethren or their friends be so kind as to give me all the items, that these our brothers may be appropriately represented in this list? It is quite necessary that this be done at once.

Reading, Mass. SETH C. GAY.

SPECIAL NOTICE. — The "Committee on Centennial Minutes of the New England Conference" desire to know if any one can give them any information concerning any photographs or other pictures of the following brethren which may be used in the volume which is to be published next April: Revs. Daniel Fillmore, William R. Bagnall, Charles Adams, Jefferson Hassell, William Gordon. The undersigned would be very glad to receive photographs of these men so that half-tone pictures may be produced from them for the Centennial Minutes. Please address immediately

Rev. W. T. WORTH, 20 Lincoln St., Lynn, Mass.

Feb. 10, 1896

2, Windsor, Cross Hill, 12, Searsport & Northport;
North Windsor; 19, Montville & Palermo;

16, Searsport, Morrill, Belfast.

FEB.

2, North Vassalboro', 14, Georgetown & Arrowvale;

Clinton; 21, Sheepscot, Wiscasset,

3, Woolwich; Unity, Southport.

MARCH.

1, Pittston, Dresden, 15, Spruce Head and South

Randolph; Thomaston;

8, Union, Friendship & Cushing, 21, Damariscotta & Mills;

15, North Waldoboro', Orr's Round Pond.

Cor., Waldoboro';

APRIL.

5, East Boothbay & Booth's, 12, Rockport, Camden,

bay Harbor; Rockland, Thomaston.

District Ministerial Association and League Convention at China, Feb. 3-4. The plan for quarterly conferences will be given later. Brethren, may the charges which have not had a revival, as yet, soon enjoy that gracious blessing!

W. W. OSBURN.

Fig. No.

1,	3	to	6	YRS.	\$5,	\$6,	\$5,	\$10,	\$12,	\$15
2,	3	"	8	"	\$4,	\$5,	\$6,	\$5,	\$10,	
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4,	3	"	8	"		\$10,				
5,	4	"	8	"	\$10,	\$12,				
6,	3	"	10	"	\$6,	\$8,	\$10,	\$12,		
7,	3	"	12	"	\$5,	\$6,	\$7,	\$8,	\$10,	
8,	3	"	8	"	\$5,	\$6,	\$7,	\$8,	\$10,	
9,	3	"	12	"	\$5,	\$6,	\$7,	\$8,	\$10,	
10,	3	"	6	"	\$5,	\$6,	\$7,	\$8,	\$10,	

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Marriages.

PAT — SPROUL — In Springfield, Mass., Nov. 26, by Rev. Daniel Richards, Benjamin W. Fay and Martha Emily Sproul.

DEAN — GRAY — In Kittery, Me., Dec. 11, at the home of the bride, by Rev. D. F. VanKleeck, William W. Dean and Mary J. Gray, both of Kittery.

JUNKINS — HILL — Dec. 15, at the home of the bride, by the same, Leonard P. Junkins, of York, Me., and Elizabeth E. Hill, of Kittery.

CROCKETT — SAWYER — In North Palermo, Me., Dec. 9, by Rev. Edwin S. Burrill, Adin G. Crockett and Caro N. Sawyer, both of Montville, Me.

DODGE — ASTLE — In Lyman, N. H., Nov. 9, by Rev. John F. Ollis, Francis Dodge and Mable Astle, both of L.

SPENCER — WASGATT — In Ellsworth, Me., Nov. 26, by Rev. A. F. Chase, Byron D. Spencer, M. D., of Union, Me., and Lottie M. Wasgatt, of Ellsworth.

WHAT A WOMAN CAN DO.

I want my lady friends to know of the new field now open for them. In the past six months we have made a profit of \$907.02 after paying all expenses. All our sales have been made at home, not having canvassed any. My official duties calling me away most of the time, I left with the above results. The business is rapidly increasing and will continue to grow until every family has a Climax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen or twenty Dish Washers. It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars address the Climax Mfg. Co., Columbus, Ohio. Get a sample dish washer and you cannot help but make money. The Climax Mfg. Co. do not ask any pay until you have the Dish Washers sold. You may just as well be making \$5 a day as to be doing nothing.

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Spring term ends June 1, 1896.

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**Rev. J. M. DURELL,
Tilton, N. H.**

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gall Borden Eagle brand we used during the war."

Recalled Stormy Times.

Our Book Table.

Old Boston. Reproductions of Etchings in Half Tone, Etchings and Text by Henry R. Blaney. Boston: Lee & Shepard. Gilt Edge. In a Box. Price, \$1.50.

Old Boston, though in danger of being buried and forgotten by the encroachments of new Boston, has memories, a history, and creations worthy to be handed on to posterity. This must be done by the antiquary, the historian, and the artist. In this volume by Mr. Blaney we have a striking contribution by an artist who, for some years, has been distinguished as an etcher of old Boston. The expense attending the process has limited the circulation of his work. In this volume the reproductions are brought together at a moderate expense. The subjects include historical landmarks which remain as well as important buildings which have been removed by time or the hand of man. The artist gives styles of colonial architecture, from the stately mansion of the rich to the humble dwelling of the poor. Boston of 1765, the Old State House, Hancock House, Faneuil Hall, the Province House, the Tea Party House, the Liberty Tree, the Old South Church, the Old North Church, and the Lamb Tavern, are among the buildings represented. Each illustration is accompanied with a brief historical and explanatory text. It is an attractive holiday gift-book.

Poems of the Farm. Selected and Illustrated by Alfred R. Eastman. Boston: Lee & Shepard. Price, \$1.50.

To discern the beauties of the farm and rural life requires the advantage of perspective. The farmer driven to hard work for sixteen hours in twenty-four usually fails to see the beauty in agriculture. Few men are enthusiastic over their own occupations; they feel the hard side of them. The value of the old hill farm begins to be realized by the sons when in the thick of the city; they go back and buy the farm from which their fathers fled in disgust forty years before. This beautiful volume, elegantly bound and adorned by more than eighty illustrations, contains twenty-six poems, some anonymous, and others by famous authors. In text and illustration this is one of the most attractive of holiday books.

From Far Formosa. The Island, its People and Missions. By George L. Mackay, D. D. Edited by Rev. J. A. Macdonald. With Maps, Portraits and Illustrations. New York: Fleming H. Revell Company. Price, \$2.

Dr. Mackay has produced a work of both interest and substantial value, giving the more important facts about an island and its people which have, by recent events, been brought to the notice of the whole world. Formosa lies off the Fukien province of China and contains an area of 14,000 square miles, with a population of 3,000,000 Chinese and 100,000 natives, driven back into the hills, like our Indians. Dr. Mackay was sent as a missionary to these people by the Presbyterian Church of Canada. His book treats of the geography, history, geology, ethnology and plant and animal life of the island. He gives, also, ample sketches of the social and political institutions, manners and customs and religious rites of both the Chinese and the mountain people. Not the least interesting part of the volume is the author's account of the establishment and growth of the mission. The book is written in a direct, forcible style and in a way to engage the attention of the reader.

The Golden House. A Novel. By Charles Dudley Warner. Illustrated by W. T. Smedley. New York: Harper & Brothers. Price, \$1.

Mr. Warner is no copyist. He follows no school, no individual. His work never reminds you of any one else; the bent and expression of his genius are his own. In deep, genial sympathy with nature and society, he is able in a most effective and delightful way to give clear and dignified expression to his profound insight and convictions. He knows society in all its forms, and especially New York society, with which he deals in "The Golden House." The characters and types of society depicted in "A Little Journey in the World" appear in this volume. He studies men and women in groups; he marks aspects and tendencies of society; he suggests problems and conditions rather than their solution; he is an artist, not a physician or moral reformer.

Harper's Round Table for 1895. New York: Harper & Brothers. Price, \$2.50.

Harper's Young People had, by its weekly numbers and annual bound volumes, obtained an enviable reputation in the young reading world. It seemed a pity to lose so honorable a name; but for what seemed to the publishers valid reasons, the name was changed last spring to *Harper's Round Table*. The current bound volume is rich in text and illustration. No less than ten serials by well-known authors and 125 short stories go to make up the contents of the book. Variety as well as excellence in quality characterizes the contents. *Harper's Round Table* may easily be accounted the foremost magazine of its kind in the market.

Whiffs from Wild Meadow. By Sam Walter Foss. Boston: Lee & Shepard. Price, \$1.50.

Mr. Foss is a humorist who deals in dialect, but is not confined to that mode of expression. There is a body of good wine below the froth; he has power in his ideas as well as facility in humorous expression. This volume, elegantly bound and illustrated, contains the best of his work thus far. He touches up with humor many of the commonplace country things, such as the "Ox Team," "The Road Tax," and "The Milkman"; but there are also more striking touches, as "The Fate of Pious Dan," "Deacon Pettigrew's Prayer," and "The Perfect Man, But—." "The Coming American," read at the

Woodstock Fourth of July celebration, is finely conceived as a whole.

A House Boat on the Styx. By John Kendrick Bangs. New York: Harper & Brothers. Price, \$1.50.

The humor of Mr. Bangs, however unusual or strange, is always enjoyable. The subject of the present volume takes him down beside a stream where the passengers are not accustomed to indulge humor; but he sets the associated shades to talking again. The house-boat, the "Nancy Nox," anchored to the Hades side of the Styx, is a club headquarters. Old Charon has become steward of the new craft and manages to entertain some of the old worthies, like Socrates, Caesar, Cassius, Demosthenes and Confucius. It is very amusing when he brings Nero and Dr. Johnson, Emerson and Bacon, together to discuss the question of the authorship of Shakespeare's plays. Our author has certainly moved out into a totally new field, of which few humorous people, even, would have thought.

A Gentleman Vagabond; and Some Other Stories. By F. Hopkinson Smith. Boston: Houghton, Mifflin & Company. Price, \$1.50.

We have here a collection of short stories, the first one giving title to the volume. The several stories are distinguished for taste and beauty of style, and for discrimination in the study of character as exhibited in different classes of society.

An Old New England Town. By Frank Samuel Child. New York: Charles Scribner's Sons. Price, \$2.

Mr. Child has given us here an unusually interesting book. Though of the old town of Fairfield, Conn., it is fresh and readable as a story. No one with a trace of the antiquary or love of local history in his make-up can fail to read it through to the end. It has no dull page. It is neither a history nor a genealogy; it contains a series of sketches of the life, scenery and characters of the town. At the instance of the Bunice Dennis Burr chapter of the Daughters of the Revolution, he gave the substance of it in the form of lectures for the purpose of perpetuating the old-time and the new-time spirit of patriotism. Fairfield by the sea, early settled by a solid Puritan population, has much to tell, and the author knows how to tell it. Fairfield has names of a world-wide reputation, such as Aaron Burr, once president at Princeton, whose son became notorious throughout the United States; Timothy Dwight, at one time president of Yale; Benjamin Silliman, the great in science; and Roger Minot Sherman, one of the ablest lawyers of his time. The marriage of John Hancock, the famous merchant of Boston and at the time President of the Continental Congress, to Dorothy Quincy, daughter of Edmund Quincy, at the house of Thaddeus Burr, was one of the striking incidents of the place.

Magazines.

The frontispiece in the December *Magazine of Art* is a beautiful photogravure of Jean Aubert's "Country Cousins." In this number, also, is an exquisite original etching by Francis Walker, A. R. P. E., entitled "The Silver Thames." These two full-page pictures alone are worth the price of the magazine. But, in addition, we have a "Study," by F. J. A. Baudry; "Some Portraits of Sir Walter Scott;"

"The Place of Sculpture in Daily Life;" "Charles Burton Barber;" "A Collection of Pictures Belonging to Sir Samuel Montagu, Bart.;" "Professor Herkomer, R. A., and his Pupils," and other papers. (Cassell Publishing Co.: 31 East 17th St., New York.)

Suh and Shade for November presents eight plates, as usual, the first an oil fac-simile of the painting entitled "Hope," by C. von Bodenhausen, of Munich. A fine photogravure of Henry Ward Beecher, from a photograph taken shortly before his death, is excellent. "The Old Oak," from a painting by Dupré, is worthy of a frame. Then follow: "A Polish Girl;" "Prospect Park" (oil fac-simile); "The Great Temple of Abou-Simbel;" "A Watteau Fan;" "New York Architecture" (II) — the Eye and Ear Infirmary. (N. Y. Photogravure Company: 137 West 23d St., New York.)

The Christmas spirit permeates the December *St. Nicholas*. "How a Street Car Came in a Stocking," by Harriet Allen; "Betty Leicester's English Christmas," by Sarah Orne Jewett; "A Christmas White Elephant," by W. A. Wilson, are some of the holiday attractions. The most important feature of the number, however, is a selection from letters written by Robert Louis Stevenson from Samoa to young friends in England. There are, besides, short stories, new chapters in the serials, and poems and nonsense verses. (Century Company: New York.)

The novelette in the December number of *Lippincott* is by Mary E. Stickney, entitled, "The Old Silver Trail." "English Medieval Life," "Gunning for Gobblers," "Japanese Sword-Lore," "Athletic Sports of Ancient Days," "Bennett's Partner," and "Meats," are some of the subjects treated this month. (J. B. Lippincott Co.: Philadelphia.)

No person of literary tastes can afford to be without the monthly visits of the *Bookman* — a quite ideal literary journal. The "Chronicle and Comment," embellished with portraits of authors, is of the highest order. The Christmas number has a specially designed cover in colors. "A Chat with Miss Ethel Reed," "A Visit to Drumtooth," "The Question of the Laureate," "Hamilton Wright Mabie," "Books and Culture," are a few of the subjects which

receive treatment. Discriminating reviews of new books follow. The reading of this magazine keeps one in rapport with the world of literature. (Dodd, Mead & Co.: New York.)

The *Christmas Century* is excellent in both text and illustration. The series of pictures on the "Life of Christ," by James Tissot, a French artist, is most striking and appropriate to the season. The collection has been seen thus far only in Paris; later it may be on exhibition in the United States. The descriptive article is by Miss Edith Coues. Another set of interesting illustrations is by Louis Loeb, accompanying an article on "The Passion-Play at Vorder-Thiersee." "The Grasshopper and the Ant," a well-known picture of Vibert, is reproduced in the series running in the *Century* by this distinguished artist. Among the short stories Kipling's "The Brushwood Boy" will be best liked. Benjamin Kidd, who wrote "Social Evolution," appears here as a devotee of nature in the article on "A Midsummer Night." Mrs. Ward continues her "Sir George Trenerry," and F. Hopkinson Smith opens "Tom Grogan," a curious, contemporary figure. (The Century Company: New York.)

The *Atlantic* for December leads off with a fresh instalment of Gilbert Parker's "Seats of the Mighty." Then follows Josephine Preston Peabody's delightful Christmas bit, "The Song of a Shepherd Boy at Bethlehem." "The New England Woodpile," by Rowland E. Robinson, is a striking piece of home description. L. Dougall writes up anew and in a thorough way the subject of "Witchcraft." W. F. Tilton goes over afresh, with all the later additions, "The Defeat of the Spanish Armada." Harriet Lewis Bradley furnishes a fine specimen of the short story in "Dorothy." Harriet Waters Preston has a striking chapter concerning "Some Reminiscences of Eastern Europe." The reader will be sure to stop and idle away a half hour with Bradford Torrey on "Messianic Ridge." The landscape and the bird life are the two things in which he most delights. The number has a good list of articles for the thoughtful and cultivated reader. (Houghton, Mifflin & Company: Boston.)

The *Review of Reviews* for the current month is, as usual, up to the best. It has, as a frontispiece, a portrait of Dr. S. F. Smith and "My Country" in the author's hand. The leading article is President Andrews' on "John Sherman's Story of his Own Career." The article is illustrated by several portraits, taken at different periods of the Senator's life, with views of his residences in Washington and Mansfield. Simon Po-ka-gon, native Indian chief, has an interesting article on "An Indian on the Problems of his Race." W. L. Scruggs endeavors to make clear to the mind of the reader the real "Venezuela Question." There is also an interesting character sketch of Herbert Spencer by one who knows him. "The Progress of the World," the "Record of Current Events," "Caricature," and the magazine and book notes, are full and satisfactory. (Review of Reviews: N. Y. New York.)

Appleton's Popular Science Monthly for December is packed with valuable articles. David A. Wells further lays down the "Principles of Taxation." Prof. G. F. Wright feels sure he has "New Evidences of Glacial Man in Ohio." The Very Rev. James Carmichael overhauls Sir John Lubbock's views of the "Religion of Savages." S. G. Fisher endeavors to solve the problem as to whether immigration has increased population. The number contains a sketch of David Dale Owen, whose portrait serves as a frontispiece. (D. Appleton & Company: New York.)

Suh and Shade for November presents eight plates, as usual, the first an oil fac-simile of the painting entitled "Hope," by C. von Bodenhausen, of Munich. A fine photogravure of Henry Ward Beecher, from a photograph taken shortly before his death, is excellent. "The Old Oak," from a painting by Dupré, is worthy of a frame. Then follow: "A Polish Girl;" "Prospect Park" (oil fac-simile); "The Great Temple of Abou-Simbel;" "A Watteau Fan;" "New York Architecture" (II) — the Eye and Ear Infirmary. (N. Y. Photogravure Company: 137 West 23d St., New York.)

The *Chautauquan* was never better than in this Christmas number. Its cover is graced by the Corinthian columns of the architect and the red and green of the painter. The pages are packed with valuable reading. Ruth Shaffner opens beautifully with "Iceland and its People." Eliza Nelson Blair has a delightful article on "New England Customs." Miss E. F. Andrews presents a story entitled "A Colonial Christmas in the Red Hills of Georgia." The solid and sensible are mingled with these lighter touches

and graces of literature and art. (The Chautauquan: Meadville, Pa.)

Frank Leslie's *Pleasant Hours for Boys and Girls* begins a new series and furnishes entertainment for children. The stories are in keeping with the design of the magazine. The number makes a fine appearance in form, type and illustration. (Frank Leslie Company: New York.)

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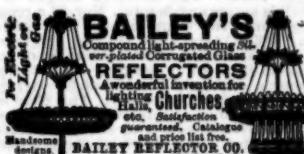
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Wells, Rev. Dr. July 7, 1895, in Ward.

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Obituaries.

Howland. — Mrs. Mary Howland, wife of John T. Howland, died at her home in Brunswick, Maine, July 2, 1895, aged 66 years.

She was born in Hallowell, Maine, of most excellent Christian parents. Her father and mother, Sylvanus N. and Mary V. Robinson, were for many years prominent members of the Wesley M. E. Church, Bath. Her Grandmother McLellan was a pioneer of Methodism in the same church of that city. Mrs. Howland spent most of her school days in Bangor, where she acquired a good education. She was married to John T. Howland, Jan. 1, 1852. She had no children of her own, but the motherly instincts of her heart took to her home and love a little nephew, Harold Fuller, a son of her half-brother. She was, in all that love could do, a real mother to him.

Converted when about twelve years of age, she early joined the Methodist Episcopal Church, and, with her husband, became a most loyal and generous supporter of all its interests and work. Her talents as a musician at the organ, and her gift of song, were all dedicated to the Master's service. She was the organist of her church when she was called to the choir of heaven. She will also be greatly missed for her strong and steady zeal in missionary work.

She was a woman of rare qualities of mind and great force of character. Responsibilities and cares that would have crushed a less heroic soul, she bore with great fortitude and hopefulness. With her, Christian life meant sacrifice, service. She was always loyal to her pastor, and always encouraged him with cheering, appreciative words. She is also gratefully remembered for her large spirit of sympathy and helpfulness for the sick and needy. When the sudden stroke of apoplexy came that finally ended her earthly life, Dorcas-like, she was making a garment for a motherless girl.

During the last months of her life with us her Christian experience became gloriously clear and joyous. Little did we realize it was the ripening before the gathering, the glow of the morning before the perfect day. In the last helpless weeks of her earthly life she was tenderly cared for by her only sister, Mrs. Wm. H. Rand, of Chicago, who hastened to be with her sister in her last illness. Her husband and sister and nephew are left in much sorrow, but not without comfort.

The funeral service was conducted by her pastor, Rev. W. F. Holmes, assisted by Rev. W. B. Dukeshire, a former pastor. Many friends gathered to express their sympathy and sense of personal loss. Her tired body awaits a blessed resurrection.

W. B. DUKESHIRE.

McGregor. — David L. McGregor was born, Sept. 7, 1827, on Prince Edward's Island, and died at his home in Somerville, Mass., May 19, 1895.

At the age of twenty-five years he removed to Charlestown, Mass., where he engaged in the harness business. In 1857 he was united in marriage with Miss Emily Wakefield, who lives to mourn her loss. In 1855 he was converted under the labors of the saintly Dr. Crowell, and united with the Monument Square M. E. Church. In 1868 he entered the leather business on Pearl St., Boston, in company with Capt. J. P. Crane. After his store was burned in the fire of 1872, he removed his business to Summer St. He retired from the leather business ten years ago, and later became a third owner in the Beach & Clarendon Co., manufacturers of soda water, flavors, on Eastern Ave., Boston.

Mr. McGregor was a capable and reliable business man, and won the confidence and esteem of all who knew him. He achieved success by unremitting attendance to duty and in accordance with principles of strict integrity. In all his social and business relations he was the incarnation of brotherly kindness and self-denial. Many a young man has been established in business by granting material aid in time of need, and although he was on the whole no more than half repaid by those he helped, he never became weary in well-doing.

Mr. McGregor dearly loved the land of his adoption. His health at the time of the war exempted him from the draft, yet he hired a substitute to take his place.

But it was among his neighbors and brethren in the church that his unselfish and genial character shone most clearly. From the time of his uniting with the church he was an active member of the official board, and was foremost in every good work. None of his brethren gave more liberally than he, nor did more for the advancement of the Redeemer's kingdom. Many bear testimony that it was due to his winning social qualities that they became attached to the church.

His removal from Charlestown to Winter Hill in '70 proved a serious loss to the Monument Square Church, but was a godsend to the struggling enterprise of the Broadway society, which was then worshipping in a hired hall. During the discouraging efforts of the pastor to raise money for a new edifice, he generously came to the rescue by proposing to double every dollar that should be subscribed. This offer put new life into the project and ensured its success. It was not until he assured the contractor that he would stand back of him that the latter would go forward with the building. As a member of the building committee with Messrs. John Potter, E. G. Davis and the pastor, he labored incessantly for the success of the enterprise.

Thus it was that this faithful servant of God sought to honor his Master. He aimed to keep in touch with the interests of the church. For thirty-seven years he was a subscriber and an appreciative reader of ZION'S HERALD. Though he could not always agree with his pastor and brethren in matters of doctrine and discipline, he never was known to hesitate to bear his share, and more than his share, of the burdens of the church. The church will miss him, and a multitude of loving friends are personally bereaved by his death.

He fought long and heroically against that most painful disease, cancer in the stomach, but his splendid physique at length succumbed, and he yielded without a murmur, declaring: "It is all right. My accounts with my Master are all settled."

A large concourse attended his funeral, attesting their love for him by many floral tributes, and their tears that would flow unbidden as they realized that they should see his kindly face no more. His body was laid tenderly to rest in Woodlawn to await the joyful resurrection at the last day.

Wells. — Mrs. Lucy (Webster) Wells, wife of Rev. Dennis Wells, was born in Weston, Vt., July 7, 1811, and died in the 85th year of her age in Wardsboro, Vt., Oct. 17, 1895.

Mrs. Wells, daughter of Jonathan and Lucy Webster, was one of a family of thirteen children, ten of whom lived to maturity, and all of these became members of the Methodist Episcopal Church. Rev. Alonso Webster, D. D., the

father of Dr. D. P. Webster, of Brattleboro, Vt., Erving Webster, M. D., Jonathan Brewster, Amos and Revs. Norman and Harvey Webster were brothers of Mrs. Wells. The only surviving member of this noted and remarkable family is Rev. Harvey Webster, of Swanton, Vt.

Mrs. Wells joined the church in her twelfth year, was married at the age of twenty-two, on July 7, 1833, to Rev. Dennis Wells, with whom she lived happily for over sixty-two years, sharing in the cares and rejoicing in the victories of his ministerial labors. Early in their married life they suffered a heavy blow in the death of their bright little girl and their only child, who died when she was two years and seven months old.

On Sept. 30, 1895, the day on which Mr. Wells was ninety-two years old, he and his wife moved across the street into the home of their adopted daughter, Mrs. H. C. Benson. Shortly after that time Mrs. Wells was taken sick with congestion of the lungs, which terminated in her death. In their old age Mr. and Mrs. Wells have been tenderly cared for by Mr. and Mrs. Benson, with whom Mr. Wells now lives.

Although Mrs. Wells endured much physical suffering the last years of her life, yet she bore it all patiently and resignedly, and never allowed anything to shake her confidence in God; and that this confidence remained until the last may be seen in the fact that just a few hours before her death she said to her husband, "Though I walk through the valley of the shadow of death, I will fear no evil," etc.

In the death of Mrs. Wells the church loses a faithful worker and the husband a beloved wife, for none knew her but to praise her; and I am sure that all who knew her will acknowledge that it is no exaggeration to say that Mrs. Wells was careful, prayerful, benevolent, sympathetic and loving.

The writer, assisted by Rev. A. J. Martin and Rev. E. J. Rulifson, had charge of the funeral services, largely attended and held at her late home, Oct. 19. Among the aged people present at her funeral were: Daniel Harris, aged 96; E. B. Read, in his 94th year; and Rev. Dennis Wells, in his 93d year.

G. H. R.



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Review of the Week.

Tuesday, December 10.

Successful trial of the pneumatic dynamite guns mounted at the entrance of the harbor of San Francisco.

Disastrous defeat of a detachment of Italian troops in Abyssinia; over 700 men killed and 14 officers.

Meeting of the American Purity Alliance held in this city.

Terrific gales throughout Italy attended by great loss of life.

The American Federation of Labor begins in New York its 15th annual session.

The New York housesmiths' strike spreading.

Wednesday, December 11.

Josiah Quincy elected mayor of Boston by 4,441 plurality.

The Atchison system sold under the hammer for \$60,000,000.

The Armenian Patriarch estimates the number of homeless Armenians at 500,000.

Prof. John Fiske begins at Harvard a series of lectures on the Civil War.

Thursday, December 12.

Two students of Dartmouth College arrested for stealing a body from a cemetery.

The American Federation of Labor condemns capital punishment and declares in favor of free coinage.

The Sultan forbids Said Pasha leaving Turkey.

The Glasgow steamer "Cumbrae" sunk by a collision with the White Star Line steamer "Germanic"; no lives lost.

The Prohibitionists to hold their national convention in Pittsburgh, May 27.

The police force in Philadelphia under investigation for protecting crime.

Friday, December 13.

The Boston Merchants' Association endorses the Torrey Bankruptcy bill.

The Italian army in Abyssinia to be strongly re-enforced.

Thirteen trans-Atlantic liners to be built this season.

Rector Ahlwardt, the anti-Semite, coldly received in New York.

Death, at Columbus, O., of Judge Allen G. Thurman.

The first of the indictments in Texas against the Standard Oil people is sustained.

The alleged filibusters, tried at Nassau, N. P., acquited.

Testimony to the effect that Philadelphia police rival those of New York in corruption.

Fifty-three of the Chinese conspirators in Canton executed.

M. Lachenal chosen president of Switzerland.

British and Italian gunboats pass the Dardanelles.

Saturday, December 14.

A report that Gomez and Macero have been defeated by the Spanish force under General Oliver.

The Powers reported to have demanded of Japan that she evacuate Korea.

Hard fighting in Formosa; the Chinese lose 2,300 and the Japanese 265 in two weeks.

The strike of the housesmiths in New York city ended.

The Red Cross Society to take charge of relief work in Armenia; Miss Clara Barton to go in person.

Monday, December 16.

Death, at Gettysburg, Pa., of Edward McPherson, for many years clerk of the national House of Representatives.

Miss Helen Culver, of Chicago, gives \$1,000 to Chicago University for biological investigation, teaching, and lectures.

The National Republican Convention to be held in St. Louis, June 16.

Samuel Gompers elected president of the American Federation of Labor.

A report that an Irish regiment has been formed in New York to fight for Erin.

The Conferences.

(Continued from Page 13.)

ments are in excellent condition. The bills are being easily paid, and conversions are of common occurrence. Both church and pastor have real revivals, and have them. During Mr. Fisk's pastorate of three years and nine months the net gain of church membership has been 112. This is the largest gain on the district.

Asbury. — This church comes second in net gain of membership, the number being 54 for the same term as above.

Cochran. — Revs. J. H. Long, C. P. Ketchen and H. G. Alley have been helping Rev. I. S. Yorks in revival meetings which have left good results to the church.

Chicago. — Dec. 8 was communion Sunday, and 3 candidates were baptized, 6 taken on probation, 8 received into full connection, and 3 letters read.

Bernardino. — On the evening of Dec. 4 a goodly number of the pastor's friends gathered at his home, enjoyed a collation which they had brought, and had a pleasant social time, with some readings by Ernest Grout. Just before leaving Mr. Ernest Atherton presented a purse, well filled with the necessary equivalent of a nice siegh-robe. Rev. J. Hall Long is pastor.

W. F. M. S. — The quarterly district meeting is held at First Church, Holyoke, Dec. 18. Miss Clara Cushman is to be present.

Trinity. — Dec. 9, at the third quarterly conference, Dr. Henry Tuckley was unanimously invited for the fourth year of his pastorate. The treasurer's report showed an excellent financial condition. The accessions during the year have been 57 into full connection and 43 on probation. On Dec. 1, Dr. Tuckley received 4 into full membership, 11 on probation, 9 by letter, and baptized 6.

Beckertown. — Beginning Nov. 24, and running through five Sunday mornings, Rev. S. A. Bragg is preaching a series of sermons on Elijah, divided as follows: "Men and Methods before God," "Preparing for a Revival," "Food for Future Journeys," "The Where and the Whence of Life," "Love's Last and Greatest Feast." Dec. 4, an entertainment with chicken pie supper netted \$12.

Dwight's. — About twenty-five people from here surprised Pastor Bragg and wife, bringing every evidence, which a farming community can provide in the way of meat, poultry, fruit, vegetables, etc., of their love for the pastor's family. A delightful evening was spent. On Dec. 11 the Sunday-school gave a literary entertainment, from which \$7 were netted. A good religious interest prevails, and one has been recently converted.

Personals. — Rev. G. C. Andrews, of the Maine Conference, has been in Springfield some weeks, the guest of his brother, Dr. W. F. Andrews, of St. Luke's.

Rev. E. P. Herrick, of Grace Church, spent the Thanksgiving holidays at Newton, the Herrick family having a reunion. He preached at Gloucester, Dec. 1.

Dr. S. F. Upham preaches at Grace Church in the morning of Dec. 22, and at the Central Church, Chicago, in the evening of the same day.

Rev. Thomas Whiteside, of the New Hampshire Conference, is making a visit of several weeks at Chicago. He preached in the Central Church, Dec. 8, and at the Falls, Dec. 15. He has a large circle of friends and several relatives here.

Rev. C. A. Merrill is reported as being quite ill.

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Tired bodies, pale and sunken cheeks, haggard eyes, sleepless nights and weak nerves, are ruining our lives and killing our people. No wonder these poor sufferers bless Dr. Greene for his great offer. He is the most successful specialist in curing nervous and chronic diseases, and the discoverer of that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. He has established a system of letter correspondence at his office, 34 Temple Place, Boston, Mass., by which all can write him about their complaints, and by mentioning the symptoms they suffer from and telling him how they feel, they will receive an answer from him, free of charge, giving a complete description of their case and telling just what ails them. He gives most careful attention to every letter, tells just what to do to be cured perfectly and permanently, and makes all understand exactly what their complaint is. All this costs nothing. No journey to the city, no doctor's fee, the best medical advice and consultation in the world, and nothing to pay. The Doctor makes a specialty of treating patients through letter correspondence, and it is successful. Write him at once, reader, and you will almost certainly be made strong and well.

Methodist Social Union.

THE Boston Social Union assembled at the American House, Dec. 16, the professors and students of the Boston University School of Theology being the guests of the Union for the evening, through the generous courtesy of Hon. E. H. Dunn. Dr. A. H. Plum, Rev. M. D. Kneeland, Bishop Mallalieu and Dr. J. H. W. Stuckenbergs were also guests. The company sat down to dinner at 5.30, President E. O. Fisk presiding. The divine blessing was invoked by Dean Buell. At the close of the repast, prayer was offered by President Warren, of Boston University. In a few felicitous words Mr. Fisk announced as the first speaker Rev. Martin D. Kneeland, the secretary of the Sabbath Protective League. He spoke of the character and aims of his work — to restore the Sabbath of man. This will be a Sabbath for rest, for benevolence and necessary work, and for worship. Society needs the rest day, and no part of it more than the working-man.

After a hymn sung with animation, the president introduced as the second speaker of the evening Rev. Dr. Stuckenbergs, late of Berlin, Germany. He spoke with much enthusiasm and power on "The New Social Era: What it Means, What it Involves, and What it Demands." It

means a reaction from the individualism which has largely prevailed since the Reformation. The new conditions demand additional offices from society; the individual can now help himself only by combining with others. Everything in society indicates a swing of the world to the social side. We are entering a new era. The new era involves the bringing society to the front and the fuller recognition of the social features. It demands an evolution of life and the making duty complementary of rights. Every man should not only receive, but should do something.

He was followed by Mr. Charles Judkins, who rendered with great effect one of Dickens' pieces. The occasion was most enjoyable, and was appreciated especially by the large body of students present. Dr. Plum closed the speech-making of the evening.

The following officers were elected for the ensuing year: President, Charles R. Magee; first vice-president, J. Sumner Webb; second vice-president, Dr. John Galbraith; secretary and treasurer, Willard S. Alle; board of directors: Dr. L. B. Dutton, Lloyd H. Andrews, H. C. Hemmings, Nelson Taylor and Curtis G. Metzler.

Cranston & Curtis, the Western Book Agents, close an earnest appeal for an increase of circulation for the *Western Christian Advocate* with the following very pertinent words: —

"There are thousands of Methodist families without a church paper. Not one of these is in

touch with the great movements of the church. Their loyalty to Methodism may be unquestioned, but it is not so intelligent and fruitful as it should be. Their interest is in a local society rather than in the kingdom of Christ. They measure themselves by themselves, and hence do not advance as they ought. Their religion is not expanding their lives nor broadening the horizon of their activities. Front door, back door; that is all there is of their church ideal — no inviting side views; no generous bay-windows; no world-wide outlook."

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